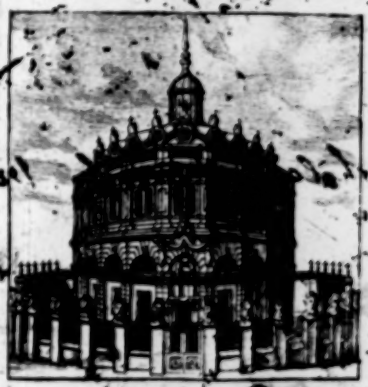
A REPLY TO Two Discourses.

Lately Printed at OXFORD Concerning

THE ADORATION OF Our BLESSED SAVIOR, IN The Holy Eucharist.

[Henry Aldrich]

Least Satan should get advantage of us: for we are not ignorant of his devises. 2 COR. II. v. 11.



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JO. VENN

Vice-Can. Oxon.

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To the READER.

WHEN the two late Diſcourſes concerning The Adoration of our Bleſſed Saviour in the Holy Euchariſt, *were firſt printed at* Oxford, *and the World expected they ſhould receive an Anſwer from the ſame place, from whence they had defy'd the Church of* England, *I was vain enough to think it might fall to my lott to Anſwer them. For I fancy'd ſo trivial a Pamphlet was below the regard of other men, who do God and the Church better ſervice in another ſtation: and preſum'd that while they offer'd Sacrifice, a mean man might ſerve to drive away the Flyes. Wherefore I committed to paper, what I thought I ſhould ſay, ſuppoſing that Province were aſſigned me, but having neither order nor inclination to appear in Print, I proceeded as my leiſure would allow me: and was not ſo aſſiduous as I ſhould have been to perform a task. Beſides I indulg'd my curioſity in a ſtrict examen of the Quotations, which (ſome of the Books being ſcarce, and moſt of them of a competent bulk) between procuring and reading them coſt me twice the time, that it did to write my Reply. This ſearch I grant was not abſolutely neceſſary to my purpoſe, for a man that knows the Doctrine of our Church, will not ſtick at any of the Quotations ſave only thoſe out of* Mr. Thorndike: *yet I do not regrett my pains: for I gain'd a more juſt and lively Idea of the* Diſcourſer *then I had before: and a freſh peruſall of our own excellent Authors, renewing thoſe impreſſions I had formerly taken from 'em was it ſelf a very great reward.*

So much work cut out for one that was in no great haſt: being neither very fond of labour, nor lying under any obligation: muſt needs proceed as ſlowly as ever any *Church-work did: ſo that no man need wonder if a* London *Anſwer was publiſh'd when there yet remain'd neare a third part of mine to finiſh. Peruſing that Reply I threw aſide my own papers as ſuperfluous, and reſolv'd to proceed no farther in ſo needleſs a deſign: the rather becauſe it was reported with great confidence, that another Anſwer was at that time ready, and tranſcribing for the preſs. But ſome that impatiently expected this ſecond anſwer, finding after a fortnights expectation, there was no good ground for that report: and being poſſeſs'd with an opinion that there ought to be an* Oxford *Anſwer; having likewiſe ſeen in what method I proceeded; and how far I was advanced: importun'd me firſt to finiſh my Reply though it were but for their ſatisfaction: and at laſt extorted my conſent to print it; upon condition no other Anſwer ſhould prevent them.*

Theſe are the reaſons why it was made public, and why ſo late. If any man find leiſure to peruſe it, I muſt beg him as he reads the Anſwer to read the Diſcourſes along with it, for that's a piece of juſtice due to every book that's anſwer'd, and in confidence it would here take place, I have frequently worded my Reply, ſo that it cannot be throughly underſtood, without comparing my words with thoſe in the Pamphlet they reply to.

CHAP. I.

The Introduction.

IT is ſomewhat ſurpriſing that one, who has left the Church of *England* to go over to that of *Rome*, ſhould attempt to juſtifie his deſertion by pretending both Churches are agreed; and if they are ſo, his conduct is the more amazing, who quits the Principles of 'em both, and goes to ſettle the point he contends for upon *new Notions* of his own: which by the way is ſo plain a confeſſion, that he thinks the Popiſh Principles cannot juſtifie their Practice, that I doubt the Gentlemen of that Communion will ſcarce thank him for his undertaking. One would likewiſe have expected, that a man of the Editors reputation, the famous Compiler of an * *Art of Reaſon*, ſhould neither have writ nor publiſhed any thing, wherein the Author did not reaſon like a man of art; or at leaſtwiſe talk as coherently as ordinary men uſe to do by the pure ſtrength of natural reaſon. Yet it pleaſes the Author of the Pamphlet to diſplay his great ſearch and quickneſs, in ſuch illations as theſe; **Gloria in excelſis, is put in the Poſt-communion*, Ergo, *The Church that put it there diſowns the Real Preſence*,* *Nihil magis incredibile*: Ergo *Not this more incredible that Idem corpus poteſt eſſe in diverſis locis ſimul.* * *This thing is above our reaſon*, Ergo *'Tis contrary to it*: with other ſuch deep diſcoveries; to ſhew us that his talent in Logic is as ſingular as his judgement in Religion.

* Diſc I. ch. I. §. 2. pag. 2.

* Diſc. I. ch III. § 20. pag. 13.

* Ibid.

* Ars rationis Oxon. è Theatro 1673.

But I have no commiſſion to queſtion any man for making bold with himſelf; or expoſing his own underſtanding to what degree he thinks fit: and ſhould therefore have taken no notice of this Pamphlet, had it been any where printed but at *Oxford.* I ſhould not have thought my ſelf obliged to cenſure the extravagant ſingularities of a private fancy; ſuch eſpecially as are not likely to do any miſchief to the Public: and ſuch I eſteem the notions of this Pamphlet; which is too perplex'd for a common Readers underſtanding, and too ſophiſtical to impoſe upon the more intelligent. But conſidering the falſe and ſcandalous reports, that are of late ſo induſtriouſly ſpread about the Nation: as if *Oxford Converts* came in by whole ſhoals, and all the Univerſity were juſt ready to declare: I have reaſon to believe this Pamphlet was deſignedly printed at *Oxford*, to countenance thoſe reports. For no doubt the Popiſh Preſſes were at the Editors ſervice; and to uſe them, inſtead of ſetting up a new one, hand been leſs trouble and better husbandry. But the ſecret is, theſe Papers are to paſs with unwary people for a ſpecimen of the Univerſities judgment: much ſuch a one indeed as the *Tile* was, which *Hierocles's* Scholar brought to market for a ſample of the *Houſe* he had to ſell. Now there are diverſe agravations of this foul play, which make it yet more inſupportable. As why is this queſtion now reviv'd which the members of our Church have of late ſo carefully declin'd out of pure reſpect to thoſe ears, which if it be poſſible they are not willing to offend? Or why are we of the Univerſity attacqu'd in our own qnarters? and ſo defy'd to our teeth, that we can neither in honor nor honeſty decline an anſwer, tho, we are well aware with what deſigne the ſcene of the Controverſie is laid in *Oxford*? Or how can we brook this uſage from *our companion? our own familiar friend whom we truſted?*

with

with whom we have taken ſweet councel together? and walked in the houſe of God as friends *? Theſe are ſuch cutting circumſtances, as no armor of patience is ſufficient proof againſt.

For theſe Reaſons, and not for any worth in the Book, I have ventur'd to anſwer it; and comply'd with the ſevere task the Author ſets me to make brick and find ſtraw too. For the Pamphlet duly conſider'd will not furniſh ſufficient matter for a Treatiſe. Strip it of its garniture, and it comes to no more then this, That *the Author ſuppoſes* the Church of England to hold ſuch a Real Preſence of Chriſt's natural body in the Euchariſt, as *he thinks* a ſufficient ground to adore the Elements: To which we need only reply; That as the Church ever held a real, ſo ſhe ever deny'd a corporal *i. e.* a local preſence; and for that reaſon forbid the adoration of the Symbols. For, to ſay no more at preſent, the ſame arguments that will juſtifie our adoring them upon the ſcore of any, but a local preſence of Chriſts natural body, will excuſe not only the Popiſh, but even the groſſeſt Heathen Idolatry.

This I take to be a full and ſufficient anſwer to what our Author has ſpun into two Diſcourſes: However that I may leave no room for cavil, I ſhall take a diſtinct view of the whole Pamphlet, and reply particularly to the Chapters and Sections of each Diſcourſe as they lie in order.

* Pſ. LV. 14, 15.

CHAP. II.

A Reply to the firſt Chapter of the firſt Diſcourſe.

THIS Chapter is taken up chiefly in recounting ſome little Alterations that have been made at ſeveral times in our *Rubricks* and *Articles*: from which the Pamphlet would infer that our Church has *waver'd* in her *Doctrine*.

Now to my apprehenſion, this Deſign let it be executed how it will, is very impertinently undertaken. For admit that the Church had waver'd (as ſhe has not) what's that to his purpoſe of proving, that a Real tho' not Corporal preſence is ground enough to adore the Elements in the Euchariſt? Again, admit it were pertinent to prove, that the Church had waver'd in her Doctrine; how impertinent is it to allege no proof, ſave out of the Rubricks and Articles, which contain only terms of her Communion? omitting the Homilies and Catechiſms ſet forth by her Authority, as a ſolemn declaration of her Doctrine? We grant that the Church having always held a Real Preſence, ſo far as a Real Participation imply's one; but always deny'd it if by Real we mean Corporal and Local; has not always thought it requiſite, to make the declaration and ſubſcription of this Doctrine, a term of her Communion: and if the Author has any thing to object to her upon this ſcore; it may poſſibly be to the purpoſe, and then we are ready to anſwer it. Allways provided he forbear that ſhrewd way of arguing, which he gives us a taſt of in *the ſecond paragraph* of his *ſecond ſection*: for to ſuch kind of ſequels as he makes there,

there, we ſhall not think fit to reply; but leave 'em to be ſeen through and deſpis'd by the Freſhmen.

But a man, that is not mov'd by thoſe arguments, may perhaps be put in mind by the premiſſes, to enquire why theſe Alterations were made? I anſwer that 'tis eaſy to aſſign *good* reaſons*; but for want of the authentick Records we can but gueſs at the *true*. Perhaps they might be as follows.

1. It has ever been the practice of all conformable Church of England-men *to handle both the Patin and the Chalice when they Conſecrate.* And indeed the very nature of the action implyes the uſe of that ceremony, ſo that there ſeems to be no need of a Rubrick to enjoyn it. In K. *Edward's* firſt book there was a marginal note to direct the more ignorant and unpractic'd * *when* to uſe it; which was afterwards omitted; when the uſage was in all appearance ſufficiently ſecur'd

* The reaſons here aſſign'd are (it may be) not the true ones why the changes were made, but may ſerve to make a ſober man acquieſce in theſe alterations, nay prefer them now they are made: and the *Lawfulneſs* not the *Prudence* of the Churches conſtitutions is the main point to be conſider'd by the members of her communion. 'Tis no matter what *Politick* reaſons might induce the *Government* to make theſe changes, as long as in making them it did not deviate from the rule of Scripture. But the Reader that is ſo diſpos'd may gratify his curioſity as to this point too; by conſulting *Dr. Burnets Hiſtory of the Reformation vol.* 2 *pag.* 170. 190. 392. 394. 405. *Foxes and Firebrands par.* 2 *pag.* 10. 11, 12, 13. *Diſcourſe of the holy Euchariſt newly printed at London pag.* 72, 73. *&c.*

* In the preſent Liturgy there are divers ſuch marginal notes; which are not *injunctions to perform*, but *directions when to perform* ſome ceremonies which the Rubrick elſwhere enjoyns, or the nature of the action ſuppoſes. As for inſtance in the office of Baptiſm *Here* (ſays the margin) *the Prieſt ſhall make a Croſs upon the Childs forehead*; the Rubrick for this ceremony went before. And in the office of the Euchariſt, *Here the Prieſt is to take the Patin into his hands* &c. that he ſhould *break the Bread and take the Cup into his hands* is ſuppos'd in the precedent Rubrick (which only *directs his ſtanding that he may do it readily and decently*) for the very nature of the act of Conſecration implyes it. But when this note of direction (*when to take the Patin* &c.) was omitted, the practice of takeing it did not ceaſe. For *Raſtall* himſelf takes notice that *Jewell* us'd *to take the Bread into his hands*; and we may better learn the mind of our Church from his Practice then the Pamphlets ſurmiſes; if there were any thouſands as *Raſtall* ſuppoſes (though I beg his pardon for ſome of his thouſands, and without a better reaſon then his ſuppoſal won't ſuppoſe one thouſand) omitted it; they were of thoſe half-conformiſts, whom the Church has always complain'd of as the moſt diſingenuous and dangerous of all her enemies. And for their ſake in the review of ſixty one it was neceſſary to reſtore theſe directions, which were not ſo neceſſary when the mangling of the ſervice was leſs common.

by common practice. But when falſe brethren took advantage from the omiſſion to perform the ceremony awkwardly and lamely, the directions were reſtor'd in the edition of ſixty one.

2. *The Gloria in excelſis is a hymn*; and therefore moſt properly put in the Poſtcommunion; becauſe moſt conformably to our Saviour's own practice, who when ſupper was done *ſung a hymn with his Diſciples.

3. The *Triſagium* as it now lies after *Holy* thrice repeated, in honor of the three Perſons of the Trinity, concludes very properly and pertinently with *Glory be to the O Lord* acknowledging the Unity. This the *Benedictus qui venit*, does not; but is rather lyable to the ſame miſconſtruction for which the *Council in Trullo (*Can.* 81.) condemn'd the addition of ὁ ϛαυρωθεὶς δι' ἡμᾶς to that hymn.

4. The omiſſion of theſe words [*in theſe holy myſteries*] might be purely accidental; and paſs undiſcover'd, becauſe as they ſignifie no more then [*in this celebration of the Euchariſt*] they have no material influence upon the ſenſe. But if we underſtand, as perhaps a perverſe man may, that [*theſe myſteries*] ſignifie the ſame with [*theſe elements*] that is cauſe enough to omit them: becauſe they would aſſert an opinion which is contrary to ſound Doctrine, and the declar'd judgment of the Church.

* Diſc. I. §. 3. n. 1. pag 3. What is farther obſervable in the two firſt Sections, is repeated and back'd in the third, and might be ſafely paſs'd over, as containing nothing material but what we again meet with there. For concerning the Form preſcrib'd in delivering the conſecrated Elements he tell's us that in K. *Edwards* firſt book the Form was

* Matt. XXVI. 13. Mark. XIV 26.
* Pandectæ Canonum &c. publiſh'd at Oxford by Dr. Beverege.

The

The Body of our Lord Jesus Christ &c. in his second *Take and eat this in remembrance &c.* in Qu. Elizabeths *both these put together* as they still continue in the English Liturgy. But withal he tells us, the first of these Forms descends to us from Antiquity: and he finds no fault with the second, which is entirely agreeable to the words and end of the Institution. So that we are yet to seek, where the harme lies of using either Form single, or both of them together? and yet farther to seek to what purpose this observation is made? since 'tis manifest that neither Form single nor both of them together, either owns a *Corporal* or denyes a *Real* Presence.

He addds that the *Scotch Rubrick* keeping the first Form requires the Communicant to answer to it *Amen:* which without a Rubrick ever was and is still the Practice of the Church of England (for what more natural then to answer *Amen* to a prayer?) and so were divers other things (as for instance *standing up at the Gospel*, and saying *Glory be to thee O Lord*,) which the Compilers of the Scotch Liturgy having good reason to approve, thought fit to injoyn by a Rubrick; that the Puritans might have no pretence for Nonconformity.

But to return to the Communicants answering *Amen.* the Pamphlet truly observes it to be according to custome of Antiquity: but I doubt the proofs it quotes are not very judiciously chosen. The place in *Eusebius* belongs plainly to another thing. The words are (*Hist. VII.* 9.) εὐχαριστίας γὰρ ἐπακούσαντα (not μεταλαβόντα) καὶ συνεπιφθεγξάμενον τὸ Ἀμὴν, καὶ τραπέζῃ παραστάντα, καὶ χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς παρατείναντα, &c. Which evidently shews that *That Amen*, was answer'd to the Doxology *before* the distribution of the Elements, as not only *Justin Martyr* could have taught

taught him, but even *Valesius* himself *in his Notes upon that passage of Eusebius*. I leave the examen of the other two Quotations to them that have leisure and the Books by them, 'tis probable they may prove as pertinent as this. For I find it a common practice in this man's *other Works* to quote those passages at length which he thinks will bear the stress of an Argument, and barely refer to such places, as contain only a hint which perhaps an unwary Reader may go near to swallow.

This *Amen* was spoken says the Pamphlet as the Communicants confession that what he receiv'd was *Corpus Domini*. But I shall rather learn the meaning of it from *Justin Martyr*, * who observes that *Amen* in *Hebrew* signifies *so be it*, wherefore according to His notion the Communicant answering *Amen* only joyns with the Priest in *praying* that the Body and Blood of *Christ* may preserve his Body and Soul to everlasting life.

" The Pamphlet farther observes that in K. Ed-
" wards first book there was this passage in the prayer of
" Consecration. [*And with thy holy Spirit and Word vouch-*
" *safe to bless and sanctify these thy* gifts and creatures of
" Bread and Wine, *that they may be unto us* the Body and
" Blood *of thy most dearly beloved Son Jesus Christ*] which
" was afterwards left out of the *English Liturgy*, and restor'd in the *Scotch*. This omission by the way is something injudiciously observ'd; because it shews us that the Clergy of Q. *Elizabeth* had no such thoughts of the Real Presence as the Pamphlet would suggest they had. Bnt I refer him for answer to his own quotation out of *Laudensium Autocatacrisis*. *From these words* (saith he) *all* Papists *use to draw the truth of their* Transubstantiation; wherefore the English Reformers *scrap'd them out of their*

* Just. Mart. Edit. Steph *Apol.* 2. *pag.* 162. Οὗ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπεφημεῖ λέγων Ἀμήν. Τὸ δὲ Ἀμὴν τῇ Ἑβραΐδι φωνῇ τὸ γένοιτο σημαίνει.

Book]

Books] tho' his Gloſs upon Reſtoring them in the Scocth Liturgie is a manifeſt cavil; for no man of ſence can interpret them as they lie there in favor of Tranſubſtantiation. ſee Arch-Biſhop *Cranmers* anſwer to *Gardiner. p.* 70. *p.* 289.*

I muſt beg the Readers pardon, if out of a deſire to leave nothing unreply'd to, I have particularly ſpoken to theſe inconſiderable obſervations, which the Author himſelf does but skirmiſh with. But we are now come to the Rubrick, before which he intends to ſit down: *viz.* that for explaining why we Kneel at the Sacrament. This he tells us in K. *Edward's* book deny'd a *Real and Eſſential*, but now denyes only a *Corporal Preſence.* To which I anſwer that K. *Edward's* Rubrick by *Real and Eſſential* means (as the Papiſts then us'd to do) *a Real and Bodily* Preſence: as is plain by the *Articles* ſet forth about the ſame time, and quoted by the Pamphlet it ſelf *pag.* 2.

" He obſerves farther that both this *Rubrick* and the " *explanatory Paragraph* in the 28th *Article* were expung'd " in the firſt of Q. *Elizabeth.* To which we have already anſwer'd, that this at the utmoſt implyes but a change in the terms of our Communion: and if he think fit to challenge the Church upon that ſcore we are ready to give him ſatisfaction.

In the fourth Section he falls on in earneſt upon the

* The Archbiſhop the moſt competent Judge in this caſe thus interprets this paſſage *p. 79. of his anſwer to Gardiner.* And therefore in the Book of the Holy Communion, we do not pray *abſolutely* that the Bread and Wine may be made the Body and Blood of Chriſt, but that *unto us* in that holy myſtery they may be ſo: *that is to ſay* that we may ſo worthily receive the ſame, that we may *be partakers* of Chriſt's Body and Blood, and that therewith *in Spirit and Truth* we may be *Spiritually* nourished. And again *p.* 289. We do not pray &c: - but that they may *be to us* the Body and Blood of Chriſt; that is to ſay, that we may ſo eat them and drink them, that we may *be partakers* of his Body Crucified and his Blood ſhed for our redemption. Wherefore this was the ſenſe of our Reformers that compil'd the Communion-office; and thus they underſtood it that reſtored it in the Scotch Liturgy; and ſo muſt any man underſtand it that is not too partially addicted to Popery.

Disc. I. §. IV. pag. 4. *declaration about adoration* as he calls it, and from it as it now lyes, draws *three Observables*, which are either very dishonestly or else very ignorantly worded. They need no other answer then a bare amendment of the expressions; which if they were intended to give the sense of the Church of *England*, should have been to this effect.

1. *Observable.* That the Clergy do profess and teach, that the natural body and blood of Christ, are not *corporally* i. e. *locally present* in the Eucharist.

2. *Observable.* That they have diverse reasons for this assertion: one especially wherein Scripture, Philosophy, and common sense are agreed, *viz.* that a true humane body *cannot locally* be in two places at once.

3. *Observable.* That in consequence hereof they declare, that the *Presence* of Christs body in the Sacrament, is indeed reall but spirituall, and therefore the *Elements* are not to be ador'd, because adoration ought not to be directed to the natural body of Christ, but where it is *locally* present.

Had our Author had the ingenuity to express himself after this manner, he had been no less kind to himself then just to the Church of England; for he might have avoided divers errors he commits in the three next Chapters, by avoyding the grand impertinence of having written them at all.

CHAP. III.

A Reply to the second chapter of the first Discourse.

Disc. I. § VII. pag. 5. THe design of the second Chapter is to prove by abundance of quotations, that Learned Protestants heretofore have held, that the same body of Christ, which was

was born of the Virgin Mary, crucify'd &c. is preſent *as in Heaven ſo here* in the Holy Sacrament, *either* to the worthy receiver, *or* the Symbols.

By learned Proteſtants I preſume he means thoſe of the Church of England; for ſo he ſhould mean ſince he draws his *Obſervables* from a Rubric in their Liturgie. Now he would have told us ſome news, had he mentioned but one of theſe learned Proteſtants, who pretending to give the ſenſe of the Church of England does not hold, that the ſame numerical body which was born of the Virgin Mary, crucify'd &c. is *locally* preſent in Heaven, and *virtually* preſent in the Euchariſt; not to the *Symbols*, but the *Faith* of the worthy receiver: or if by thoſe words, *as in heaven ſo here* he means *locally* in both; as indeed he muſt mean, if his next Chapter be at all pertinent; he would have told us no leſs news, had he brought but one quotation that could be honeſtly taken in that ſenſe. But if he have any third meaning it would have been a favour to explain himſelf, for we pretend not to any talent in divination.

Now ſuppoſing he deſigns to combat the Church of England, I would gladly know to what purpoſe he alleges *Calvin* and *Beza?* for let their doctrine be what it will, to quote it to us who are not to be concluded by their authority, is very trifling and impertinent. When the ſenſe of the Church of England was the queſtion, one would have expected to heare what the *Church-Catechiſm* ſays? What the *Homilies?* What *Nowells Catechiſm?* Books allow'd and publiſh'd by the Churches authority, and authentick witneſſes of her judgment, or if private Doctors were the game, what Archbiſhop *Cranmer's* book of the Sacraments? what *Bradford, Philpot* and the reſt of *Q. Mary's Martyrs?* what Biſhop *Jewell* in his Apology and the Defence of it? what Biſhop *Uſher* in Diſc. I. §. VIII. IX.

his Sermon before the Houſe of Commons? But inſtead of theſe we have only the teſtimonies of ſome other *eminent*, but *private* men; all miſerably mangled and disjoynted; ſome of them Conciliators too, whoſe very deſign obliges them to a looſer kind of expreſſion, then a true and adequate ſtandard of the Churches judgment will allow. Now ſhould any of our private writers, either in heat of diſputation, or out of zeal to peace, or deſire to explain a great myſtery; a little deviate in their expreſſions; we can eaſily forgive an error, that proceeds from ſo allowable a cauſe; but ſtill the Church is not bound to juſtify that error.

But the quotations in the Pamphlet will not put us upon this Apology. Not an author he quotes (except only Mr. *Thorndike*, of whom we ſhall ſay more by and by) but ſpeaks the ſenſe of the Church; and induſtriouſly drives at a point quite contrary to the Pamphlets deſign; which diſcovers a great flaw either in the Authors judgment or honeſty. I grant the authors as he has mangled 'em looke as unlike thoſe worthy champions of our Church, as the ſhape that appear'd to *Æneas* did to the true and whole perſon of *Hector*. But I deſire the Reader neither to truſt the Pamphlet nor me but his own eys; to conſult the quotations as they lye intire in the authors themſelves; and conſider 'em with their ſeveral contexts. For my own part having taken that pains, I profeſs to find ſuch dealing as I do not care to report, becauſe I cannot expect to be believ'd.

'Tis ſomewhat unaccountable that a man of ſenſe, having read the book of Biſhop *Taylor's*, which the Pamphlet quotes; ſhould ſplit upon the very Fallacy, which that Biſhop ſpends allmoſt the whole firſt Chapter in detecting. He makes it his buſineſs there to ſhew, that Proteſtants in explaining the *Real Preſence* may lawfully

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uſe the ſame terms that Papiſts doe. But they neither can nor doe uſe them in the Papiſts ſenſe, and he that will urge the Proteſtants with thoſe words, muſt take the Proteſtants meaning along with him. This ſeems to be a very equitable propoſal. How far the Pamphlet complyes with it, I dare leave to the meaneſt Reader, when he has perus'd this ſhort and plain account of our Churches doctrine in this point.

The natural body of our bleſſed Saviour comes under a twofold conſideration in the Euchariſt. 1. *As a body dead*; under which notion we are ſaid to eat it in the Sacrament, and to drink the *blood as ſhed*; as appears by the words of the Inſtitution, *Take and eat, this is my body which is given or broken for you; Drink ye all of this, for this is my blood which is ſhed for you:* in which words (* as Mr. *Bradford* long agoe obſerv'd) what God has joyn'd we are not to put aſunder. 2. *As a glorify'd body*; in which condition it now ſits at the right hand of God, and ſhall there continue till the reſtitution of all things, imparting Grace & Influence and all the benefits purchaſed by the Sacrifice of the dead body, to thoſe that (in the holy Euchariſt moſt eſpecially) are through Faith and by the marvellous operation of the holy Ghoſt incorporated into *Chriſt*; and ſo united to him that they *dwell in Chriſt and Chriſt in them*; *they are one with Chriſt and Chriſt with them*; *they are made members of his body, of his fleſh, and of his bones*: and by partaking of the Spirit of him their head, receive all the graces and benefits, purchaſed for them by his bitter death and paſſion.

Wherefore it is evident that ſince the body *broken* and the blood *ſhed* neither do nor can now really exiſt, they neither can be really preſent, nor literally eaten, or drank, nor can we really receive *them*, but only the be-

* Acts and Monuments. pag. 1611.

nefits purchaſed by them. But the body which now exiſts whereof we partake, and to which we are united, is the glorify'd body: which is therefore verily and indeed received (as we ſhall ſee anon) and by conſequence ſaid to be Really preſent notwithſtanding its Local Abſence; becauſe a real participation and union, muſt needs imply a Real preſence, though they do not neceſſarily require a Local one. For 'tis eaſy to conceive how a thing that is Locally Abſent may yet be Really Receiv'd, as he *that receives a Diſciple* is ſaid to *receive Chriſt*; as the Diſciples themſelves *receiv'd the Holy Ghoſt*; as the King in the Goſpel *receiv'd a Kingdom*; or as we commonly ſay a man *receives an Eſtate or Inheritance* when he receives the Deeds or Conveiances of it. In all which caſes the reception is confeſſedly real, tho' the thing it ſelf is not locally or circumſcriptively preſent, or literally graſp'd in the arms of the receiver.

This by the way may ſerve to ſhew the vanity as well as falſhood of Tranſubſtantiation, which was firſt devis'd to ſolve the literall eating of the glorify'd body of our Saviour: whereas though the body that *is* glorify'd, be numerically the ſame that *was* broken; yet the body which is *eaten as dead*, and the body which is *preſent as glorify'd*, are two as different things as can well be imagin'd.

This may likewiſe ſerve to ſhew, that there is no great diſagreement among thoſe Proteſtants, whom the Papiſts too haſtily charge with it. For they all agree that we ſpiritually eat *Chriſt's* Body and drink his Blood: that we neither eat nor drink nor receive the *dead body* nor the *blood ſhed*, but only the *benefits* purchaſed by them: that theſe benefits are deriv'd to us by virtue of our Union and Communion with the glorify'd body: and that our partaking of it, and union with it, is effected by the myſterious and ineffable operation of the holy Spirit. The

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only difference is, that one part from the premiſſes infer, that *Chriſt* may be truly ſaid to be *Really Preſent* in the Euchariſt; whereas the other ſcruple at the uſe of *that expreſſion* (becauſe the local abſence of his body is confeſſed on both ſides) notwithſtanding they agree in all the points which the other party think requiſite to defend it.

Now tho' it be eaſy as I ſaid before to conceive how a natural ſubſtance may be ſaid to be *Really Receiv'd* though not *Locally Preſent*: it is not ſo eaſy to conceive it *Really Preſent* when at the ſame time it is *Locally Abſent*. Therefore the Church of *England* has wiſely forborn to uſe the term of *Reall Preſence* in all the Books that are ſet forth by her authority. We neither find it recommended in the *Litugy*, nor the *Articles*, nor the *Homilyes*, nor the *Churches*, nor *Nowell's Catechiſm*. For although it be once in the *Liturgy*, and once more in the *Articles*, it is mention'd in both places as a phraſe of the Papiſts and rejected for their abuſe of it. So that if any Church of England-man uſe it, he does more then the Church directs him, if any reject it he has the Churches example to warrant him: and it would very much contribute to the peace of Chriſtendom if all men would write after ſo good a Copy.

Yet it muſt not be deny'd but the term may be ſafely us'd amongſt Scholars; and ſeems to be grounded upon the language of Scripture it ſelf. For when our Saviour promiſes *to be in the midſt of them that call upon him*; and *to be with his Church always to the end of the World*, no doubt he promiſes to be *really preſent* with them, though he does not mean that his Naturall Body ſhall be *locally preſent* amongſt them. So S. *Paul* ſpeaks of his own being *abſent in Body* but *preſent in Spirit*, 1. *Cor. V.* 3. The Romans us'd to call their Gods *Præſentes Deos*, not as *locally preſent* but always *ready to aſſiſt* them: and whatever

ever is in readineſs when we want it, to anſwer our occaſions may be properly ſaid παρεῖναι, *to be at hand, to be preſent.* A man does truly *repræſentare pecuniam* when he gives a good bill for it, though he does not pay it down *in ſpecie.* The Holy Ghoſt is ſaid to *abide and dwell in us*; which words imply a *continual preſence*; no doubt *Reall*, though not *Phyſicall* and *Locall*, but only by his grace and influence. In ſhort whatever we enjoy, uſe, and reap the benefit of, as truly as if it were *præ ſenſibus*, is as *Really* preſent as if it were *Phyſically* ſo: nay no doubt when virtue went out of our Saviour's body to heal the woman in the Goſpel; though the Jews throng'd him, and ſhe did but touch his garment, yet his body was *more really* preſent to her whom the virtue of it heal'd then to them whom the ſubſtance of it touch'd.

So much for the uſe of the word: which when we of the Church of *England* uſe, we mean thus. A thing may be ſaid to be *really receiv'd*, which is ſo conſign'd to us, that we can readily imploy it to all thoſe purpoſes, for which it is uſefull in it ſelf, and we have occaſion to uſe it: And a thing thus *really receiv'd* may be ſaid to be *really preſent* two ways, *viz.* either *Phyſically* or *Morally*, to which we reduce *Sacramentally.* A *Phyſicall* preſence (now we ſpeak of a natural Body) is *locall*; *antecedent* to the reception and *independent* upon it: the thing is firſt *really preſent* and then *really receiv'd*; and though it were not *receiv'd*, would be ſtill *really preſent.* A *morall preſence* is only *virtuall conſequent* to the reception and *dependent* upon it: the thing is firſt *really receiv'd*, and by conſequence ſaid to be *really preſent*; but it is not at all *preſent*, to them that do not *really receive* it. Thus in the holy Euchariſt, the *Sacrament* is *Phyſically*, the *res Sacramenti*, *Morally* preſent: the *elements Antecedently* and *Locally*, the *very body Conſequentially* & *Virtually* but both *Really preſent.*

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From hence it is evident, that if we rightly underſtand the Preſence, it is not material with what adverbs we affirm it. We may ſay it is *Really, Eſſentially,* nay *Corporally* preſent: that is, it is *preſent* in as much as it is *Really receiv'd* to all intents and purpoſes, for which the *Res ipſa* the *Eſſence* the *Subſtance* the *very Body* would be uſeful to us, if it were *Phyſically* and *Locally* preſent. And the difference between us and the Papiſts is plain. They (however they expreſs themſelves) underſtand a *Local* preſence, which we deny and therefore reject their expreſſion. We (whatever term we uſe) mean only a *Spiritual and Virtual* Preſence, and explain the term we make uſe of to that effect. Thus the Proteſtants in K. *Henry* the Eighth's time, that ſufferd upon the ſix Articles, deny'd the *Real Preſence* (i.e. the Popiſh ſenſe of it) but meant the ſame thing with us, who think, we may lawfully uſe that term. On the other ſide that excellent Perſon and glorious Martyr Mr. *Bradford**, *I do believe* (ſays he) *that Chriſt is* Corporally *preſent, at and in the due Adminiſtration of the Sacrament.* But he adds this explication, *By this word* Corporally *I mean that Chriſt is preſent Corporally* unto Faith.

It is likewiſe evident, that when we ſay Chriſt is *Preſent,* or *Adorable in the Sacrament,* we do not mean *in the Elements* but *in the Celebration.* We affirm his naturall Body to be *Locally* in Heaven and not here; and that we, who are here and not in Heaven, ought to Worſhip it as *Locally preſent in Heaven* while we celebrate the Holy Sacrament upon Earth.

Laſtly it is evident that this Doctrine is ſufficiently remov'd from what the Pamphlet calls *Zuinglianiſm,* how truly I will not now inquire. For we do not hold that we barely receive the *Effects* and *Benefits* of

* Acts and Monuments p. 1608.

Chriſt's Body: but we hold it *Really Preſent* in as much as it is *Really receiv'd*, and we actually put in poſſeſſion of it though *Locally abſent* from us. So that while we *Spiritually* eat Chriſt's Fleſh and drink his Blood, we through Faith, in a myſterious and ineffable manner, dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us: and by virtue of this *Spiritual* and *Myſtical* yet *Real participation*, we receive the *Benefits conſequent* to it; even the remiſſion of our Sins and all other benefits of Chriſts Paſſion.

This in ſhort is our meaning; and to this effect all true Church-of-England-men declare it. Whether we expreſs our ſelves in proper and accurate terms is another queſtion, wherein if the Editor think fit to ingage, we are ready to anſwer him. In the mean time we deſire him and the reſt of his Communion, not to catch up our words, and bait them in their own ſenſe, which is too like the dealing of the *Old Romans* with the *Primitive Chriſtians*.

It remains that we ſay a word or two concerning Mr. *Thorndike's* Teſtimony, and ſo diſmiſs this Chapter. The reader may pleaſe to take notice, that the whole deſign of this Pamphlet is to furbiſh, and rig out a notion of Mr. *Thorndike's* in his *Epilogue to the Tragedy of the Church of England*. The notion is neither the Church of Englands, nor as I believe any other Churches: nor does he ſo much as pretend that any other man, much leſs any Church ever taught it. He only thinks it is * *conſiſtent* with the *analogy of Faith*, *not trenching* (as he ſays) *upon any ground of Chriſtianity*, and ſeems to propoſe it as a peaceable expedient, for complying outwardly with the Popiſh adoration of the Euchariſt, a practice, which, when he wrote his *Epilogue* he thought adviſeable if it could be warranted,

ranted, for he was then upon a project of Uniting *all Christians in one Communion*: and wrote his Epilogue on purpose to serve that design: not pretending to give the true sense of any party; but so to blanch the opinions of them all, that the difference of their Judgment might not hinder their Uniting. Wherefore he professes to expect * *the Lot of Reconcilers, to be contradicted by all parties*; and owns that he sayes those things which he should have dissembled had the Church of England continu'd. But it seemes he thought as some others did, when the King was Murther'd, that the Church of England was utterly and irrecoverably dissolv'd: and that it was necessary to hold Communion with some Church: and if it were honestly practicable with the Church of Rome rather then another. 'Tis probable *the Editor* was of the same mind, for I remember to have heard this very plea made in his defence, by a friend of his about some Eighteen years since.

But whatever Mr. *Thorndike's* opinion was when he wrote his *Epilogue*, 'tis certain when the King return'd, he was a member of that Convocation that revis'd the Liturgy; that he constantly attended there; and had a hand more then ordinary in the *Edition of sixty one*. That he declar'd his unfeign'd assent and consent, to all things in the Liturgy as it was then alter'd: that he conform'd to it all the rest of his Life, and at last dy'd in Communion with the Church that impos'd the use of it.

So then we have here quoted out of the Epilogue, a private opinion of a private man, and what's that to the Church? especially since for ought then appear'd he was singular in it while he held it; & when occasion offer'd, he forsook it: professing his unfeign'd assent to that Rubrick, which the Pamphlet would confront with his Authority.

* Preface to the Epilogue p. 45 &c.

CHAP. IV.

A Reply to the third Chapter of the first Diſcourſe.

Diſc. 1. §. 19 p. 13. "The Author's purpoſe in the third Chapter, is to "combat this aſſertion in the Rubric, that *it is* "againſt the truth of a natural body to be (*i. e. as he ex-* "*plains it, that* a natural body cannot truly be) in two "places at once.

Here is a kind of inauſpicious ſtumble at the very entrance. For 'tis one thing to ſay as the Rubric does, *that a true natural body cannot be*; and another as he does *that a natural body cannot truly be* in two places at once. For ſhould we ſuppoſe as he would have us, that God ſhould make one of our bodys be in two places at once; when God had done this, it would truly be in thoſe places; but before he did it he muſt change the nature of the body, and make it ceaſe to be a true natural body.

This is but a ſlip: but in the next Paragraph 'tis neck or nothing. He finds there that "Proteſtants confeſs Ibid §. 20 n. 1. "*Chriſts* preſence in the Euchariſt to be an ineffable my- "ſtery (they own indeed our *Union and Communion* with him to be ſo; but ſuppoſing that, the *Reall Preſence* is eaſily explain'd. But admit the *Reall Preſence* be ineffable) what then? "He conceives it is ſo becauſe of ſomething in it Ibid. "*oppoſite and contradictory* to reaſon. Now any Proteſtant Child could have told him, tho' perhaps he will take it more kindly from the Catholic *Repreſenter: *that the myſteryes of Faith*, are above *reaſon* not contrary *to it*. A little farther *nihil magis incredibile* ſays *Calvin*: there-

* Part 2. Cap. 6. pag. 41.

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fore says the Author *not this more incredible that.* Idem *Corpus &c.* Away you Wagg; what thrice in one Paragraph?

§. 20. *n.* 3. Dr. *Taylor* is Quoted saying "that if Tran- Disc. 1. § 20. n. 3 p. 4.
"substantiation were plainly reveal'd he would burn all
"his arguments against it and believe it without more
"adoe. And so say I too: yet I would not believe that a contradiction could be verifyed; but rather that they were deceiv'd who thought that doctrine to imply a contradiction: for if it were plainly reveal'd, it would be certainly true; and if it were true it would not imply a contradiction. For a *true proposition* has a *true meaning*: but a contradiction has *no meaning* at all: 'tis an empty sound of words without any *res subsirata:* whatever one part of it means, the other unmeans again, and so the whole means nothing. Besides of two contradictories one is always fals, so that to assert a contradiction is to affirm a falshood for a truth, and this we are sure God cannot do, because he has told us *he cannot lye.* To conclude the Author himself seems to own that God cannot verify a contradiction and he gives a very wise and perspicuous reason for it which I leave to the Reader to consider.

Again Dr. *Taylor* is Quoted saying, that "the doctrine Ibid.
"of the *Trinity* does as much violence to Philosophy as
"*Transubstantiation.* And so say I too: yet I profess I can easier conceive it then I can Transubstantiation. For this supposes that a natural body being *unum numero,* is at the same time *fifteen hundred* bodies all *numerically distinct*: whereas the Doctrine of the *Trinity* says the *three* persons are *one God,* but it does not say they are *one person*: so that here's no *ad Idem* as there is in the other case, which implyes a manifest contradiction, while the Doctrine of the Trinity implyes none at all. The Doctrine

of the Trinity *tranſcends* natural reaſon; Tranſubſtantiation contradicts it in its own ſphere: both of them do *equal* i e. both of them do *alike* ſo far offer violence to natural reaſon, that it cannot frame an adequate notion of either. Yet ſtill it can conceive what obſtructs the credibility of both; and that more things do ſo in one caſe then another: it can eaſily diſcern that what tranſcends it may for all that be true; but what contradicts it in its own ſphere muſt needs be falſe. And this it can do *without Scripture*: but *by Scripture* it can further diſcover that the Doctrine of the Trinity *is* true, and Tranſubſtantiation utterly falſe. Theſe things are ſo plain and common, that it is nauſeous to be forced by an unthinking writer to inculcate them. Whoever knows any thing of the reaſon of his Religion, knows all this and how to apply it to Dr. *Taylor's* words without my telling him: and yet if I had truſted to that, theſe Quotations might perhaps have gone for unanſwerable.

In the next Section we come to a point. "For ſince "all contradictions *are* equally poſſible *and* credible *why* "(ſays he) *may not this contradiction that Idem corpus poteſt* Diſc. 1. §. 21. p. 14. "*eſſe* &c. *bid as fair for our belief as another*? No doubt it may; and that for this reaſon that all contradictions are *equally*, i. e. all of them *abſolutely, impoſſible, and incredible*; we may as well believe this as another, becauſe we can beleive none at all. "*Why then* (ſays he) *I cannot ap-* Ibid. §. 22. p 15. "*prehend how you believe a real preſence.* If he cannot apprehend it, we cannot help it; we do all that a reaſonable man need deſire to make him apprehend it; we ſpeak in plain and intelligible terms; We tell him that we think it implyes no contradiction to believe God can do things far above our comprehenſion; and therefore when God tells us, that *the bread which we break is the*

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Communication of Chriſt's body, tho' we cannot explain this myſtery, we can believe it without believing a contradiction; and granting *this communication*, the *Real Preſence* may be eaſily underſtood and explain'd: at leaſt it is no contradiction to ſay, that a body thus *myſtically communicated*, may be *really preſent* when 'tis *locally abſent* as was ſhew'd before.

"But the Author who has a peculiar way of thinking, "can think but of two expedients to evade a contradicti- "on, in affirming a *real and ſubſtantial, contradiſtinct to* a "Zuinglian *Real preſence:* one of which is by *holding* a "Zuinglian Real Preſence. (*compare* §. 22. *with* §. 24. "*n.* 1.) and ſo let that paſs. The other is *by an incomprehenſible* continuation *of Chriſts body*. Biſhop *Uſher* would have told him a third; and other learned Proteſtants a fourth; but the major part of them will * tell him 'tis needleſs to enquire after any. For the Union of *Chriſt's* body to the Soul of a worthy *communicant* being an inexplicable myſtery, yet plainly affirm'd in Scripture; they with the fathers conclude, we have all the reaſon in the world to believe it; but none to attemt explaining it: and we can certainly believe it without believing a contradiction, tho' he that attemts to explain it, may chance to run himſelf into an inconvenience. Ibid. and § 23, 24.

Notwithſtanding ſome Proteſtants hold that Chriſt's Body may be preſent by an ineffable continuation; and what has he to ſay to them? Why *He thinks he may as probably ſuppoſe it Preſent by an ineffable diſcontinuation.* Perhaps not; for their Opinion may be an Error, but his I doubt is a Bull: at leaſt if I rightly underſtand that ab- Diſc. I. § 23. p. 16.

* So for inſtance *Bp. Andrews* quoted in the Pamphlet *pag* 7. §. II. *n.* 1. De modo præſentiæ nihil temere definimus; addo nec anxie inquirimus &c. Inter myſteria ducimus, (& quidem myſterium eſt *Euchariſtiæ* ipſa) cujus quod reliquum eſt debet *igne abſumi*; (i.e.) ut elegantter imprimis Patres, *fide adorari* non *ratione diſcuti*.

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ſtruſe notion of *Preſence by diſcontinuation*; which looks ſo like a *contradiction in terms*, that to me it is almoſt inconceivable, not for the myſtery of it but the nonſenſe.

Perhaps the example he gives may a little clear this difficulty. "*The Soul* he tells us *is* totally *in the head and* "*foot*: *and if* a Spirit *may be in two* Ubies, *who can tell but*
Ibid. "a Body *may be in two* Places? That's a Conſequence which I leave to ſhift for it's ſelf among the Freſhmen: But I would fain know what the Souls Ubiety makes here? for if it ſerve to any purpoſe in this queſtion 'tis to illuſtrate a *Zuinglian Real Preſence* as he calls it, for as the ſubſtance of the Soul not being coextended to the dimenſions of the Body, is lodg'd but in ſome one part; but the virtue informs them all as effectually as if it's proper *Ubi* were in each of them; and in this ſenſe the Soul is ſaid to be *tota in toto & tota in qualibet parte*: ſo (to make a juſt parallel) the natural Body of Chriſt which is Locally only in Heaven, does as effectually impart its virtue to every worthy Communicant, as if it were Locally preſent to each of them upon earth; and is therefore ſayd to be Really Preſent in the Euchariſt. But to proceed. If this be a true account of the Souls Ubiety, I ſee no occaſion of conceiving it "*to manage the Body with*
Ibid. "*one foot in the water and the other out*" like a *broken Ob-*
"*liger*, for the placing of the Body alters nothing in the Preſence of the Soul. "Oh but *what if the Legs be cut*
Ibid. "*of? and the ſame Soul ſuppos'd ſtill to inform them as be-*
"*fore, per potentiam divinam?* why I think they might as well have ſtaid on; for the Soul will be Preſent as before; the Subſtance where it was before, and the Virtue in the Legs as it was before. Well but let him ſuppoſe what he can't explain, that God by his Omnipotence may make a Soul be in too *Ubies*, what will he get by it?

Not

Not that the Soul is or may be ſo, for a thing is never the truer or more poſſible for his ſuppoſing it, but only that if a man *ſuppoſe God can make* a ſoul be in two *Vbies*, then he muſt *ſuppoſe* that a ſoul *may be* in two *Vbies*; which is a great truth, and no leſs a ſecret. Now dos he ſay any thing to induce a man to this ſtrange ſuppoſal? Not a Syllable that I can find to ſhew the equity or decency of it; not a Syllable to take of the impoſſibility. But here is the Divine Omnipotence unaccountably ſummon'd to vouch an impertinent Bull, which if it be granted we are never the nearer. So perfect a tally is this Authors underſtanding to his Judgment.

I have already ſpoke of what is moſt material in the next Section, if any thing be farther obſervable, it is this queſtion, viz. " *If* Dr. Taylors *expoſition of the real* " *preſence be Orthodox, what becomes of* ---- præſentiam non " minus quam illi veram *quoted out of* Biſhop Andrews. If a man would take advantage of this Quoter's blundering, he might tranſlate thoſe words. *We believe a real preſence as well as they.* But we take the Biſhop's words * *præſentiam credimus*; *nec minus quam vos*, *veram*; and his meaning, that the *Spiritual* preſence which *we* hold is *as Real* as the *Corporal* which the *Papiſts* hold: and I hope we need not ſtay to prove a thing ſo manifeſt, and ſo univerſally agreed on, as that what is Spirituall is as Real as what is Corporal. Ibid §. 24. n. 1. p. 17. Diſc. 1. §. 24. n. 2, 3, 4.

" From this Paſſage to the *twenty fifth Section*, he re- " ports the diſagreement of the School-men, in whoſe " quarrels we are no way concern'd. After this digreſ- " ſion he ſpends *two Sections* to ſhew that the *Real and Eſ-* " *ſential preſence* in the old Rubric, muſt mean the ſame " with the *Corporal preſence* in the new. To which we Ibid. §. 25, 26.

* Biſhop Andrews anſw. to Bellarm. n. II.

have already anſwerd, that K. *Edwards* Reformers not only thought but ſaid ſo. In the *twenty ſeventh Section*
Diſc I. pag 29. "he is at it again, that the abſurdity of *Idem Corpus, &c.* "preſſes us as much as the Papiſts: and again in the *twenty* "*eighth* that all he has been ſaying from the *twenty ſecond* "is to ſhew that to his apprehenſion, we muſt either "hold *this* contradiction, or another *equivalent*, or ceaſe "to hold a Real Preſence contradiſtinct to that of the "*Zuinglians*. To this we have likewiſe anſwer'd, that if he will apprehend things aukwardly, we cannot help it. We have told him very plainly how we hold a *Real Preſence*, and ſhewn it to be far enough from what he calls a *Zuinglian* preſence: and all this without holding any contradiction; or ſo much as medling with that queſtion *whether two Contradictories may be both true?* But the Papiſts (and he if he were one of them) neither do nor can explain *their* Preſence without holding a contradiction; which is one of the very many arguments, we urge againſt that prodigious doctrine.

Diſc I. §. 29 30. The two next Sections are quotations out of Proteſtant writers to this effect. "That we care not to diſ- "ſpute the Extent of God's Abſolute Power; that it is "not pertinent to this queſtion; that ſome men are too "bold in ſetting bounds to the Almighty; and others "too forward in pronouncing what implyes a contradi- "ction; and therefore the ſafeſt way is to wave theſe "points, and ſtick to what is reveal'd. All this is moſt "undoubtedly true, and conſtantly maintain'd by our beſt writers. We grant that no Judicious or Pious man would diſcours of Gods abſolute power *more then* he has *reveal'd*; or preſs the Papiſts with *Idem Corpus*, &c. were it only a Philoſophical argument: much leſs would a Judicious man ſpeak to either of the points, when they were not pertinent to his purpoſe. But when God has declared

declar'd he cannot verify a contradiction; * and the maxim of *Idem Corpus*, &c. is apply'd in Scripture to our Saviours natural body; when we wave this where it is not neceſſary; to wit in explaining our own doctrine; and imploy it only againſt thoſe that do, and muſt maintain the contrary; we preſume that neither the Judgment nor Piety of our Writers will be queſtion'd by any man that has but a grain of either. Though it would not be altogether impertinent, even while we confine our ſelves to revelation, if finding that *Idem Corpus*, &c. is a truth allow'd in Scripture, we inferr that the contradiction of it muſt be falſe and therefore cannot be reveal'd. And certainly did a man that conſider'd what he ſaid apply himſelf to anſwer this argument, he would endeavour to take off the contradiction, and ſhew it was not real but apparent only; and not, as this unthinking Author does, maintain that contradictions may be verify'd; which poſition were it once granted, 'twere in vain to diſpute or but aſſert any thing; and impoſſible to give a firm aſſent to any concluſion either in Reaſon or Religion. Wherefore it is ridiculous and impious in this man & *Bellarmin* and the reſt of them to invoke the Divine Omnipotence when they run their heads againſt a contradiction. But they that pretend to make God when they pleaſe, may by the ſame reaſon make him do what they pleaſe.

* For example, we read in Scripture that *Chriſt was made in all things like unto us, Sin only excepted*; and that *the Heaven of Heavens muſt contain him* (i e his Naturall Body) *till the reſtitution of all things*; and that *God* who ſays both thoſe things *cannot Lye*, from whence it is evident that the Natural Body of Chriſt is an Organical Body ſuch a one as ours; which, as all men agree, can never be ſaid to be Locally Preſent in two places at once, without affirming ſuch a contradiction, as God declares he cannot verify. Wherefore when the Scripture ſays that Chriſt's Naturall Body is and muſt continue to be Locally in Heaven; we have Gods own warrant to affirm, that even the Divine Omnipotence cannot make it to be Locally Preſent at the ſame time upon Earth. This the Angel in effect affirms when he ſays to the Women that ſought Chriſt's Body, *he is riſen, he is not here*: for ſuch an anſwer would but ill become the mouth of an Angel, if it were poſſible for his Body to be riſen, and yet be there at the ſame time.

This I hope is a ſufficient guard, againſt the untoward application of any Proteſtant writings, wherewith the Pamphlet either does or can abuſe the common Reader in this matter. In the *end of the thirtieth Section*, he palms upon us a paſſage out of S. *Auſtin*, which is very ſurprizing. *He profeſſes to forbear* quoting the Fathers, becauſe the Proteſtants have done it for him; though we may take leave to ſuppoſe another Reaſon; but here when he thought he could delude the Reader with S. *Auſtin's* authority, he is willing to make his beſt of him. It ſeems that excellent Father in his * *Cura pro mortuis* having prov'd *that Martyrs cannot intereſſe rebus viventium, without a Miracle*; immediately adds that *Quemadmodum, the modus whereby this Miracle is wrought is beyond his capacity, too ſublime, too abſtruſe for him, he had rather inquire of them that know, Utrum ipſi per ſeipſos adſint uno tempore tam diverſis locis? or whether they reliev'd their votaries by the Miniſtry of Angels? or whether it be both theſe wayes? Which ſhews* as the Pamphlet tells us this *Father believ'd no impoſſibility of a Martyrs being uno tempore in diverſis locis.* Would not any man imagin now, who knows what point the Author drives at, that he would have S. *Auſtin* ſay a a *Martyr's Body* might be in two places at once? and would he not wonder that S. *Auſtin* ſhould be quoted for this purpoſe, who is * elſewhere ſo expreſs and peremptory that the Naturall Body of Chriſt himſelf cannot be in two places at once? But the Author is wary; for he knew very well that by *ipſi per ſeipſos* S. *Auſtin* meant, as

Diſc. I. pag. 22. Ibid. §. 19. p. 13.

* Tom. 6. p. 515. & Seqq. Edit. nov. Pariſ.

* *Epiſt. 57. ad Dardanum --- carnis forma atque ſubſtantia, cui profecto immortalitatem dedit, naturam non abſtulit. Cavendum enim eſt ne ita divinitatem aſtruamus humanis, ut veritatem corporis auferamus. Una enim perſona Deus & Homo eſt, & Utrumque eſt unus Chriſtus Jeſus; Ubique per id quod Deus eſt; in Cœlo autem per id quod Homo. Idem Tract. 31. in Joan. Homo enim ſecundum corpus, in loco eſt & de loco migrat; & cum ad alium locum venerit, in eo loco unde venit non erit.* Et *Tract* 30 *in Joan. Corpus enim Domini in uno loco eſſe oportet* (ſo Ivo, Gratian, Lombard & Aquinas quote it, not poteſt as 'tis Printed) *veritas ubique diffuſa eſt.*

he

he explains himſelf, *ipſorum animæ in figura corporis ſui.* But did not S. *Auſtin* then believe that *a Spirit* might be in two places at once? Perhaps not; but was therefore at a loſs becauſe he knew not how to believe it; and this put him upon ſearch of other ſolutions. I will not now inquire whether a Spirit may be ſayd to be in two places at once? as the Souls of the Martyrs were by ſome perhaps ſuppos'd to have been; though the affirmative may be explain'd without holding a contradiction: but rather obſerve how S. *Auſtin* concludes this point, viz. *If the man whom he conſulted ſhould tell him out of Scripture, This thing is above your reach and therefore forbear your enquiry; he would thankfully receive this anſwer and and acquieſce.* So upon the whole matter S. *Auſtin* delivers himſelf like a true Chnrch-of-England-man; Here's a point ſtarted which is paſt my underſtanding; the difficulties and wayes of ſolution are theſe: I cannot determine and therefore do not care to diſpute; I ſubmit to Scripture, and content my ſelf with *the Certainty* of the thing, without inquiring into *the modus.* I wiſh other Writers would follow this example; and then perhaps we might keep our Religion without parting with our common ſenſe.

The *thirty firſt Section* containing only old matter has been ſpoken to before. I only add that if the Author allow Dr *Heylin's* reaſon, why does he give a different one of his own? if not, why does he quote it? Diſc. 1. pag. 23.

In the *thirty ſecond Section* he repeats the old blunder about *Real* and *Corporal*; and adds two or three to keep it company. "He cannot diſcern he ſays why it ſhould "not be a contradiction for a Body to be *Locally* in one "place and *Really Receiv'd* in another? He ſhould read Mr. *Walker's Logic* which will tell him that two contradictories have the ſame Subject and Predicate. "He Ibid.

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"*and intire as hath been ſhew'd.* Theſe words may receive farther light from *Biſhop Coſins's Hiſtory of Tranſubſtantiation cap.* 2. *Sect.* 13. 17, 18. Now they that acknowledge thus much, hold a *Real Participation and*
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Diſc. I. §. 37 p. 25. What the Remonſtrants and Socinians ſay does no way concern us; much good may they do the Author, they who ſet up for ſo great maſters of reaſon will but ill reſent it that a man of his head ſhould pretend to them. Who W. H. is, and who his Anſwerer I know not, Ibid. §. 38. having never ſeen either of their Books, And being ſo well acquainted with this Author's ſincerity, I cannot depend upon his Credit, I meet with nothing quoted, but what 'tis eaſy to give an account of; but to do it as it ſhould be one ought to have the Books by him: for I vehemently ſuſpect this Anſwerer has far'd no better then his Brethren.

CHAP. V.

A Reply to the Fourth Chapter of the firſt Diſcourſe.

TO the *third Obſervable* lay'd down in the firſt Chapter which now comes to be conſider'd, the Author has three things to ſay.

1. That *if Chriſt's Natural Body were* Corporally Preſent *in* Diſc. I p. 27. § 9. *the Euchariſt, it ought to be, then, ador'd*; which we grant "him and had he deſign'd to diſpute for the Papiſts, he "ought to have inſiſted that *it is* Corporally Preſent.

2. That

"2. That *if we reject a* Corporal Preſence *yet if any* Ibid §. 40.
"*other Preſence be* reveal'd, *which is as* Real *and* Eſſential,
"*as if it were Corporal*; *adoration will be no leſs due to it*
"thus, *then* ſo *Preſent*. That is, (if he mean to oppoſe us and not barely fight with his own ſhadow) that ſince the Church of *England* holds the *natural body* of Chriſt to be *Corporally and Locally abſent*, yet as *Truly and Really Preſent, as if it were Locally Preſent*; ſhe is as much bound, to *adore the Elements* for the ſake of the Real Preſence, which ſhe owns, as ſhe would be if ſhe likewiſe own'd that Corporal and Local Preſence which ſhe deny's. I ſay *to adore the Elements*: for otherwiſe there is no diſpute whether Chriſt's body, abſtracting from the hypoſtatical Union, be more then a creature, which is not adorable with Divine worſhip; For all underſtanding men are agreed it is not: Or whether Chriſts perſon *i. e.* his body hypoſtatically united to his Deity whereſoever or howſoever preſent, is to be ador'd both in and out of the Sacrament, *viz.* in the performance of all religious offices; ſtill addreſſing our adoration to him in heaven where his body is Locally Preſent; for this is allow'd by all true Chriſtians whatſoever. This his ſecond poſition we are to debate when he ſpeaks to it; in the mean time we deny it.

3 "He undertakes to ſhew that the Church of *England* Diſc. 1. pag. 28.
"(i. e. *five writers* of her Communion, whereof one is § 41, 42.
"Mr *Thorndike* as he delivers himſelf in his *Epilogue*) have 43, 44, 45.
"heretofore believ'd and affirm'd ſuch a Preſence, to
"which they thought adoration due. To *adore a preſence* is an odd kind of expreſſion; for 'tis to adore an *extrinſic denomination*. To adore *Chriſt preſent in the myſteries*, is a phraſe we better underſtand; though that too be lyable to miſconſtruction. If the author dare to ſpeak plain, the point that pinches, and the true thing

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A Reply to the Fourth Chapter of the firſt Diſcourſe.

TO the *third Obſervable* lay'd down in the firſt Chapter which now comes to be conſider'd, the Author has three things to ſay.

1. That *if Chriſt's Natural Body were* Corporally Preſent *in the Euchariſt, it ought to be, then, ador'd*; which we grant "him and had he deſign'd to diſpute for the Papiſts, he "ought to have inſiſted that *it is* Corporally Preſent.

Diſc. I p. 27. §. 39.

2. That

"2. That *if we reject a* Corporal Preſence *yet if any* Ibid §. 40.
"*other Preſence be* reveal'd, *which is as* Real *and* Eſſential,
"*as if it were Corporal*; *adoration will be no leſs due to it*
"thus, *then* ſo *Preſent*. That is, (if he mean to oppoſe us and not barely fight with his own ſhadow) that ſince the Church of *England* holds the *natural body* of Chriſt to be *Corporally and Locally abſent*, yet as *Truly and Really Preſent, as if it were Locally Preſent*; ſhe is as much bound, to *adore the Elements* for the ſake of the Real Preſence, which ſhe owns, as ſhe would be if ſhe likewiſe own'd that Corporal and Local Preſence which ſhe deny's. I ſay *to adore the Elements*: for otherwiſe there is no diſpute whether Chriſt's body, abſtracting from the hypoſtatical Union, be more then a creature, which is not adorable with Divine worſhip; For all underſtanding men are agreed it is not: Or whether Chriſts perſon *i. e.* his body hypoſtatically united to his Deity whereſoever or howſoever preſent, is to be ador'd both in and out of the Sacrament, *viz.* in the performance of all religious offices; ſtill addreſſing our adoration to him in heaven where his body is Locally Preſent; for this is allow'd by all true Chriſtians whatſoever. This his ſecond poſition we are to debate when he ſpeaks to it; in the mean time we deny it.

3 "He undertakes to ſhew that the Church of *England* Diſc. 1. pag. 28.
"(i. e. *five writers* of her Communion, whereof one is § 41, 42.
"Mr *Thorndike* as he delivers himſelf in his *Epilogue*) have 43, 44, 45.
"heretofore believ'd and affirm'd ſuch a Preſence, to
"which they thought adoration due. To *adore a preſence* is an odd kind of expreſſion; for 'tis to adore an *extrinſic denomination*. To adore *Chriſt preſent in the myſteries*, is a phraſe we better underſtand; though that too be lyable to miſconſtruction. If the author dare to ſpeak plain, the point that pinches, and the true thing

to be prov'd, is that *Chriſt* according to the quotations *is ſo Really Preſent* in the Euchariſt, that the *Elements* ought to be Divinely worſhiped upon that account. And if this be ſo, as I think I have plainly ſhewn, I leave the Reader to conſider with what confidence the Author quotes either Biſhop *Andrews* for his purpoſe, who expreſsly in the very quotation declares himſelf againſt "him, ſaying *Sacramentum tamen nulli adoramus*; or Bi- "ſhop *Taylor* ſaying likewiſe, *We give no divine honour to the* "*Signs*, or Biſhop *Forbes* ſaying, *Hæc adoratio non pani*, "*non vino, non ſumptioni, non comeſtioni debetur*; or the "*Arch-Biſhop of Spalato*, ſince this paſſage in Biſhop *Forbes* "is a quotation out of the Arch-Biſhop. I can only ſay that to me theſe paſſages ſeem to argue that the Author is very *Singular* in ſomething beſides his *Religion*.

Diſc. I. pag 29. § 47. Having given us this taſte of his other good qualities, he concludes with a ſpice of his *Logic*, and infers "1. That notwithſtanding what he has ſaid, the Church "in her Declaration ſeems clearly to deny Adoration due "to Chriſt's body as *any way* Preſent in the Euchariſt; "contrary to the *forecited Doctrine*, and K. *James's* and "Biſhop *Andrews's* Religion. I will not take advantage of his ambiguous expreſſions; but tell him that the *King's*, the *Biſhop's*, and the *Churches* meaning is very plain, *viz.* that ſince Chriſts Natural Body is not to be ador'd but where it is Corporally & Locally Preſent; & it is not ſo Preſent in the Euchariſt: that therefore in the Sacrament (i. e. in the celebration) the worthy Communicant, to whoſe Soul that Body is really preſent, is to adore the perſon of Chriſt in heaven where alone his Body is Locally Preſent. This I doubt the Author very well knew, and ſaw it was no way contrary to the Declaration. Wherefore he ſeems to lay no great ſtreſs upon this firſt inference, but goes on *Or at leaſt* 2*ly*. And "here

"here hee would have it bee infidious in the Church Ibid.
"to *deny* that *Adoration* is due *to a Corporal preſence*, and
"not declare though ſhe believes that there is *another*
"*adorable preſence*. Now I cannot imagin that *even this Author* has the *confidence* to ſay the Church of England has not ſufficiently taught that Chriſt in Heaven is adorable; or the ignorance to think that any good Chriſtian is not ſufficiently aſſur'd of that point. But as for adoring Chriſts Body any otherwiſe then by directing adoration to his *perſon* where his *body* is ſuppos'd to be *Locally* preſent, neither the Church of England nor any other Church ever dreamt of it.

CHAP. VI.

A Reply to the fifth Chapter of the firſt Diſcourſe.

THe fifth is the kindeſt Chapter in all this Diſcourſe: for the *ſix firſt Sections* require no manner of anſwer, and *the laſt* ſeemes at firſt ſight to ſhew ſome little ingenuity; which with this Author is a thing ſo extraordinary, that had he not retracted, I think we muſt have given him publick thanks for it.

"He tells us that perhaps ſome *other* paſſages may be Diſc. I.
"collected out of the Authors he has quoted, that may pag. 32.
"ſeem to qualify thoſe he has ſet down, and better ſuit §. 55.
"with the expreſſions of the *Declaration*. For it ſeems his Conſcience flew in his Face, becauſe he very well knew, that if the Reader conſulted the Authors themſelves, not only the paſſages he *omitted*, but thoſe he *mangled*, would be found intirely agreeable to the Declaration. The only way left to eſcape diſcovery, was to prevent, if he could, the ſearch as unneceſſary. "Where-

" fore he ſays that if the unquoted paſſages come over to " the quoted, we are then but where we were: and the " quoted accommodated to the unquoted will appear to " abett but bare Zuinglianiſm. To this I have anſwered as much as is neceſſary already and therefore ſhall not repeat or add to it.

Diſc. I. pag. 30, 31, 32. The former part of the Chapter is ſpent in creating and annihilating ſuch objections as are worthy the Author's ſagacity. Three ſuch he has devis'd as no man elſe could have thought on; and is pleas'd to anſwer them himſelf; for no other man was worthy. I will not interrupt his triumph, or provoke him to renew the combat, by telling him there yet ſeems to be life in thoſe objections: but rather adviſe him to conſider, and ſpare himſelf, and not batter his own notions in this cruel and hoſtile manner; he has another more gentle and eaſy method; he knows how to contradict them by his way of proving them. But if he be ſo bent upon Controverſy, that he cannot be contented to live in Peace; I would (rather then quarrel with himſelf) he would look down upon this Reply. Not that I pretend in my own ſtrength to cope with ſo puiſſant an Adverſary; but aſſerting the Doctrine of the Church of England, I may ſafely defy all Opponents.

CHAP.

CHAP. VII.

A Reply to the eight first Sections of the Second Discourse.

THE *Title* of this second Discourse does but ill agree with the design of it. For all the world knows that *Papists*, who should be the *Catholics* this Author means, by a *Real and Substantial* understand a *Corporal* Presence, and ground their Adoration upon it. Whereas the scope of this Discourse is to shew, that the Papists in Adoring either do or may *prescind* from Transubstantiation; and ground their Adoration *precisely* upon the Reality of the Presence: and by consequence that Protestants especially of the Church of England, who hold Christ Truly Present and Adorable in the Eucharist; ought upon their own Principles to joyn in the Popish adoration; or at least absolve them that do so from the guilt of Idolatry.

What the Writers of the Church of England mean when they hold a *Real Presence*, and in what sense they teach us *to Adore Christ's Body* in the Sacrament; I hope I have already explain'd so fully, that I need make no repetition: so that the first six leaves of this Defence, will afford us little new matter, being chiefly taken up in repeating some quotations in the first Discourse; and aiming at no more then a specimen of Protestant concessions, which by what we have said are sufficiently guarded against the Sophistry of his interpretations. Wherefore waving for the present a distinct examen of all his Protestant quotations, as a thing tedious, and no way necessary, serving chiefly to divert and amuse the Reader, and

thereby puzzle the cauſe, I ſhall make it the buſineſs of this Chapter to ſpeak briefly to thoſe other paſſages that are moſt obſervable in the eight firſt Sections of this Defence.

Diſc II. pag. I. §. 1, 2, 3. His *two firſt Suppoſitions* we grant him, being convinc'd of the truth of them by much better reaſons then he aſſigns. Nor ſhould we have demurr'd to *the third*, if we were not now acquainted with his inſidious and ſhufling way of talking. But if we may explain our ſelves we grant him that "*Wherever the Body of our Lord is* Locally "*Preſent, it is ſupremely Adorable.* We likewiſe grant him "that the Omnipreſent God may be ador'd, *before* or *in* "*the Preſence of* any Creature, (we on earth cannot worſhip him but in the preſence of ſome Creature) provided allways we *direct* our Adoration *immediately* and *ſolely* to *him*; not conſidering the Creatures preſent, nor addreſſing the outward act, much leſs the inward worſhip of the Heart, to any Creature upon the ſcore of Gods preſence. For (taking *Adoration* for *divine Worſhip*) it is certainly *Idolatry* not only to adore a Creature, but even to make it (as I may ſo ſay) the *vehicle* of that adoration which wee direct to God, and terminate upon him alone. 'Tis true Chriſts natural Body abſtractedly conſider'd is a creature: but then it is for ever hypoſtatically united to the Deity; ſo that the whole perſon of Chriſt is that very Lord our God, *whom wee muſt worſhip, and whom* alone *wee muſt ſerve.* But no other creature is ſo united by virtue of God's preſence *to* or *in* or *with* that creature: and even that body is not ſo (i. e. hypoſtatically) united, but as it exiſts like other human bodies within ſome determinate local circumſcription: wherefore no other creature may bee ador'd; nor even Chriſt's Body but as it exiſts and is united, and thereby becomes adorable, where it is Locally preſent.

I paſs by the place in *the Corinthians* which the Pamphlet moſt impertinently refers to, having already taken notice of the Author's practice in ſuch caſes. Nor ſhall I much inſiſt upon that paſſage, that "Chriſt's humanity abſtractively conſidered is adorable with a "Worſhip *not exceeding that due to a Creature*: for wee are not now talking of Inferior Adoration, but ſupreme Divine Worſhip. Wee know that *adorare* is by ſome taken for *manum ori admovere*; to kiſs the hand (or any thing els) in token of reſpect, which, as ſome Papiſts would perſwade us, is all they do to their Images. But 'tis certainly foppery if it be no worſe to do ſo to any thing but an intelligent being. Beſides wee know it was a * ceremony of the heathen Idolatry, and Job is of opinion, that if he had us'd it to the ſun (in which our author newly inſtanc'd) it had been *an iniquity to be puniſh'd by the Judg, for he ſhould have deny'd the God that is above. Job.* XXXI. 26. 27. 28.

Diſc II. pag 2. § 5.

Ibid.

Ibid.

"In the *fifth Section* he tells us that Proteſtants, of "the Church of England eſpecially, grant the body and "blood of Chriſt to be *Really Preſent* in the Euchariſt "not in *Vertue* only but in *Subſtance*: and that this body "and blood of our Lord which is not ſever'd from his "perſon is then to bee worſhipped with Supreme Ado-"ration. This we likewiſe grant him, as we have already explain'd it according to the mind of thoſe Proteſtants, and ſo paſs over the quotations which take up the two next ſections, together with abundance of advantage that an adverſary might take: for we are now in purſuit of an argument, that is in ſome danger to be loſt in this miſt of quotations.

Diſc. II. pag 2. § 5. n. 1.

Theſe are all the Conceſſions wherein the Church of

* *Lucian* περὶ ὀρχήσεως. Καὶ ἰνδὸς ἐπειδὰν ἕωθεν ἀναστάντες προσεύχονται τῶ ἥλιον, ὥσπερ ἡμεῖς τὴν χεῖρα ἀσπάντες ἡγούμεθα ἐντελῆ ἡμῶν εἶναι τὴν εὐχήν.

England

England is concern'd: and therefore we might pass over the two next; which I cannot imagin to what purpose he mentions. For though "the Lutherans grant "(as some, not all of 'em do) that *during the* action *of* "*the Eucharist, Christs body is to be* ador'd, *as* by Consub- "stantiation present *to the Consecrated Symbols*: I see not what advantage this concession gives to his cause, or how it is any way prejudiciall to ours. For the Lutherans hold a Local Presence; wherefore some of them think they may adore; and if we could believe their *Presence* we should not contest their *Adoration*.

Disc. II. pag 10. § 7.

To as little purpose does he press us with *Monsieur Daille's* concessions. For, if he grant more then the Church of England does, she is not bound to defend him: tho' in this case I think he does not; and so we may safely joyn with him in his concessions. For the reason why we cannot Communicate with the Church of Rome, is not barely because she holds an Error, but because she proposes it under an *Anathema*; and grounds an *Idolatrous* practice upon it; and requires our consent to both these things as a *term of Her Communion*. This the Lutherans do not: and therefore tho' their opinion be Erroneous, their Communion need not be unlawful. Now to see with what judgment the Defender makes use of this concession. He's to prove that Protestants by their own rules ought to joyn in the Popish adoration; and his argument is that *Monsr. Daillè* says we cannot communicate with the Papists as long as they impose their adoration; tho' otherwise we might if they only believ'd erroneously and kept their error to themselves.

Ibid p. 11.

Once more this Judicious Author appeals to *M. Daillè*, who believing as the Church of England does, that to Worship *any* Host is *Idolatry*, yet grants *if the case* were *otherwise*, and if a Consecrated Host *were* truly adorable, it

Ibid. p. 12.

it were poſſible to adore one that is not Conſecrated, without committing *formal* Idolatry. Likewiſe *He* and Dr. *Stillingfleet* grant that when Chriſt was upon Earth (where his perſon was confeſſedly adorable) a man that by inculpable miſtake had ador'd another perſon for him, might have likewiſe been abſolv'd from the guilt of *formal* Idolatry. And both theſe conceſſions are as certainly true, as certanly alleg'd to no purpoſe. But perhaps the Author means the reaſon only, not the inſtances, to be pertinent, and would infer no more but that Papiſts by our own conceſſions may be no Idolaters though they Worſhip a Creature; becauſe they may do this by an *inculpable miſtake*. This I grant may be ſomething (not to his but) to the Papiſts purpoſe, if he prove them inculpably miſtaken; but that *We* ſhould ſuppoſe them ſo, I cannot ſee why he ſhould pretend. For he knows that we think Tranſubſtantiation to be more then a miſtake; a flat and manifeſt defyance of Senſe and Reaſon, Scripture and Tradition; and in that reſpect more culpable then the groſſeſt Heathen miſtake: for they (to mention no other diſparity) wanted the Light of Scripture, which the Papiſts have, and ſhut their eyes againſt; and this in our opinion makes a vaſt difference between the Popiſh and Heathen Idolatry.

CHAP. VIII.

A Reply to the ſix next Sections of the ſecond Diſcourſe beginning at §. 9.

SO much for the *Proteſtant Conceſſions*. The Defender in the ſix next Sections, pretends to lay down *Catholic Aſſertions*; which I doubt will be no more allow'd by the Church of Rome, then his Proteſtant Conceſſions are by the Church of England. Firſt he tells us that

" Catholics affirm there is in the Euchariſt after conſe-
" cration, *a Sign diſtinct* and having a *divers exiſtence* from
Diſc. II. pag. 13. § 9. " the *thing ſignify'd*. Whence he concludes that Dr. *Stil-*
" *lingfleet* does them wrong, when he ſays they grant the
" Signs to be *hypoſtatically united* to the Thing ſignify'd.
A Sign there muſt be, ſays his own quotation out of *Bellarmin*, or there can be no Sacrament. Wherefore we preſume they hold a Sign. But then the Sign as they explain it, is neither the Sign inſtituted by Chriſt, (which doubleſs a Sacramental ſign ought to be) nor indeed any other Sign, but a Sign that ſignifies nothing. Then for the ſeparate Exiſtence of it, ſome Papiſts do not hold that neither; as the Author could not but ſee in that very place of Dr *Taylor*, which he refers to *in this Section*: which makes it ſomewhat ſtrange, that ſo liberal a quoter ſhould here be ſo unſeaſonably ſparing, as not to afford us one teſtimony that expreſsly owns this ſeparate Exiſtence. But all Papiſts that will talk conſiſtently muſt deny it: not only becauſe an accident cannot exiſt without inherence; but becauſe they hold the Species united to the Body to make one intire object of Adoration; which cannot be without a Hypoſtatical Union. Wherefore *Bellarmin* and *Valentia* though they do not uſe the term [*Hypoſtatically*] yet find themſelves obliged to ſay the thing; and explain the *Union of the Species to the Body* in the ſame manner as they do the *Hypoſtatical Union*. *Valentia* indeed is ſo much a Jeſuit as having ſayd the thing, to deny the word: but *Bellarmin* is more conſidering. And this is all, that excellent Perſon ſays, whom the Author therefore traduces for ſlandering the Catholics: to which I can only ſay, that he certainly ſlanders Dr *Stillingfleet*; and I know not how to count him a *Papiſt* who will not allow *Bellarmin* to be one of his *Catholics*.

• See Dr. Stillingfleet, of the Idolatry of the Ch of Rome, cap. 2. § 4. pag. 25.

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He adds that *his* Catholicks affirm this Sign, we are ſpeaking of, to be *all that* of the Bread and Wine which is perceptible *by any ſenſe*: "and therefore when they tell "us that the *Subſtance* is done away, they take *Subſtance* "in ſuch a *ſenſe* as is *non-ſenſe*; For ſo he ſays though in "more and other words: but 'tis good to be as brief as may be when we talk unintelligibly. And non-ſenſe is a ſort of ſenſe very proper for this ſubject being the remaining ſpecies and accidents of ſenſe when the ſubſtance of it is done away. Wherefore our Author proceeds in the ſame ſtrain, and tells us that "*his* Catholics allow "*Local poſitions* to be predicated of Chriſt's Body, "*indiviſibly preſent*; but *to taſte, to be digeſted to nouriſh,* "*to be preſs'd with the Teeth, to be burnt, or gnaw'd by brutes,* "theſe belong only to the *Species*, and not to Chriſt's Bo- "dy which is impaſſible. All this is to be underſtood in the Senſe laſt mention'd; wherefore he wiſely forbears to give a reaſon; and only quotes *Bellarmin*, who is now become one of *his* Catholics. But *Bellarmin* at beſt was but a fallible Cardinal, and infallible Pope * *Nicholas* II. with *his* Cardinals made *Berengarius* tell another tale. And though *Hildebrand* differ'd from *Nicholas*, and *Innocent* III. from them both; yet we muſt not inquire how all theſe Popes were Infallible, and their ſeveral Adherents Orthodox, and yet our Authors Doctrine good Catholic Doctrine ſtill. For *the Book of Education* tells us, that * *Acuteneſs & Sagacity are apt to diſpoſe men to Hereſy:* and 'tis certain that no man can become a Thorough Convert of this Authors, till his Brains be Caſe-hardned to be proof againſt all manner of contradictions.

Diſc. II. pag. 14 §. 10.

In *the eleventh Section* he ſays "that the word Sacra- "ment is not allways taken in the ſame ſenſe. We al-

Diſc 2. pag. 14. §. 11.

* See the Preface to Determinatio. Jo. Pariſienſis, lately Printed at London p 5, 6.
*. Part. 1. cap. 9. p 92.

low him to take it in any ſenſe provided it be ſenſe that he takes it in. Wherefore we except not to his taking *Sacramentum* for *Res Sacramenti* when he explains how *his* Catholics adore the Sacrament. It ſeems that "they to "the *Sacramentum* give an inferior *cult*; but Divine adora-"tion (which I wonder why he would not call *latry*) to
Ibid "the *Res Sacramenti* only, *viz. only* to our Lord's Body and "Blood and ſo to our Lord himſelf as preſent in the Sa-"crament (for ſo he ſays) and to him *preciſely* as Really "preſent, *abſtracting* both from Tranſubſtantiation and "the belief of a Corporal preſenſe; for ſo he explains himſelfe afterwards. Now if there be no Popery Lurking under that ſly word *cult*, I am afraid this Catholic Defender will go for as rank a Heretick as any Calviniſt that now rows in the Gallies. For to give the *Papiſts* ſenſe in the words of * *Suarez*. *Non ſolum Chriſtus ſed totum viſibile Sacramentum, unico cultu, adoratur.* 'Tis not an *inferior cult* to the Species that will ſerve the turn; nor *Duly* nor *Hyperduly* neither, but * *Henriquez* ſays it muſt be *Latry*; *ſpeciebus Euchariſtiæ datur* Latria *propter Chriſtum quem continent.* In ſhort * the remaining Species of Bread and Wine together with the Natural Body and Blood of Chriſt inviſibly yet carnally preſent under them, make one intire object of the Papiſts adoration which they call *Sacramentum.* And this they tell us the *Councell of Trent* means, when it requires * *Omnes Chriſti fideles* Latriæ *cultum huic Sanctiſſimo Sacramento adhibere.* * Nor *is this Deny'd that I know of by any that underſtand either the Doctrine or the Practice of the Church of Rome.* So ſays the Great & Learned Dr *Stillingfleet* in the place here quoted by our Author: who ſhould have confuted this paſſage inſtead of nibling at an unanſwerable argument: elſe

* Theol. quæſt. 79. diſp. * Moral. l. 8 cap 32. * Diſc concerning the Adoration of the Hoſt, lately reprinted at London. * Seſſ. 13. cap. 5. * Dr. Stillingfleet Idolatry of the Church of Rome cap. 2 pag. 116.

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the meaning of the Council will allways be judg'd, by the Doctrine and Practice of the Church; and the moſt artificial diſguiſe the Defender has in his Wardrobe will never make *his Catholics* paſs currently for true *Papiſts*.

I am not ſollicitous what the words of the Council of *Trent* are, nor I think ever ſhall be, till I forget the two famous controverſies that * *Soto* had with *Vega* and *Catharinus*. For if they who were members of the Council, and ſo eminently concern'd in wording the Decrees, were for all this ignorant of the true ſenſe of thoſe Decrees; 'tis now I doubt too late for a Proteſtant to give 'em a determinate meaning; nor need any man regard 'em any more then thoſe other Oracles that were dictated with the like ambiguity. But to guide us in this Labyrinth, the Defender gives us a *Judicious Obſervation*, as he calls it, out of *Sancta Clara* which is this. "The ſubſtance "of the Catholic Faith is declar'd both in the Chapters "and Canons; but yet the Canons we muſt ſtick to, where "the form is exceeding exact, though the manner of ex-"preſſion ſometimes different from that in the Chapters. How *Judicious* this remark is, and how much for the Council's honor, may perhaps be queſtion'd: but how well 'tis apply'd to the preſent caſe, where the *Canon* is more *ambiguous* and therefore *leſs exact* then the *Chapter*; is a thing will admit of no diſpute: nor will any man conteſt *this Author's* title to ſo *Judicious* an application.

Diſc. 2. pag 15. § 12.

Diſc. 2. §. 13. p. 17.

After a leafe's inſignificant pother, he comes to this final Reſolution. "That *to adore the Sacrament* is at moſt "but an *improper expreſſion*. And ſays as *magiſterially* as e-"ver *Soave* did, that dutifull Children ought to learn of "their Mother how to ſpeak; provided always (ſay I) that their *Mother* do not teach them to abuſe their *Father*; and if they cannot come at their Mother, or cannot un-

Diſc. 2. §. 14. p. 18.

Diſc. 2. p. 17.

* See F. Paul's Hiſtory, lib 2. pag. 216. 228.

derſtand her language, I hope 'tis no offence to ask her meaning of *their Brethren* that know her mind. But after all it is not the *expreſſion* but the *practice* that we complain of; 'tis not *talking improperly*, but *committing Idolatry* that we fear; 'tis not *his inferior cult*, but *Suarez's unico cultu* that we cannot digeſt. And if the Defender would not urge us by pardoning an *expreſſion* to allow a great *Sin*, we would not only ſuffer, but adviſe him to talk improperly and ſingularly, that ſo his language might the better correſpond with his notions.

CHAP. IX.

A Reply to the nine next Sections of the ſecond Diſcourſe beginning at §. 15.

Diſc 2. pag. 19. HItherto the Author has been ranging; in the fifteenth Section he ſeems to make a ſet. "He "deny's that the Proteſtants give a true ſtate of the que- "ſtion and his inſtance is in Dr. *Stillingfleet*, whom his evill Genius ever prompts him to attacque; notwithſtanding his briskeſt attempts ſo conſtantly & ſcandalouſly miſcarry. "To him he joyns Biſhop *Andrews* and Biſhop *Taylor*; whoſe words if they be pertinently apply'd here, are ſo diſingenuouſly quoted in other parts of this Pamphlet, that I doubt the Author's dealing will amount to a very *improper expreſſion*.

But if Proteſtants ſtate the queſtion wrong; let us heare how this Author himſelf ſtates it. "He reduces Ibid. p. 20. "the whole controverſy to theſe two queſtions 1. Whi- "ther the Body and Blood of Chriſt (*preſcinding* from "whatever ſymbol is or may be there) is adorable, as *be-* "*ing preſent* in the Sacrament with the ſymbols? 2*ly* "Whither the adoration of Chriſt's Body (and ſo of "Chriſt) as preſent, if it ſhould not be ſo, will amount to

"to *Idolatry?* allways ſuppoſing as he adds in the 17*th*
"*Section*, that we continue to adore the *ſelf ſame object* as
"the Papiſts now do, in the *ſelf ſame place*, with *all the* pag 21.
"*ſame circumſtances* wherewith their adoration is now
"perform'd.

To this I anſwer, that I cannot take it upon this Author's word, that Popes and Councils with the moſt and beſt of the Romiſh writers, have ſo abandon'd all common ſenſe and ingenuity, as to ſay and practice what they have done, if they really meant no more then he pretends. For this were an *improper expreſſion* with a witneſs; an inſincerity that an honeſt Heathen would tremble at. Nor if one or two School-men were really of his mind, ſhould he that *in the Guide* is ſo great a ſtickler for *majorities*, here propoſe the opinion of a few forlorn members, for the ſtanding Judgment of the whole Church. The true ſons of the Church of Rome are more ingenuous; and own that they believe, the ſpecies together with the Body, to make *one intire object*, to which they pay *one intire act of adoration*. For the truth of this together with a full ſtate and deciſion of this queſtion I refer the Reader to a * late excellent *Diſcourſe concerning the Adoration of the Hoſt*. For it is not my preſent buſineſs to diſpute with Honeſt minded *Papiſts*, whoſe errors I heartily lament, and beſeech God to open their eyes; but with this *ſhuffling writer*, who being indeed of no Church, would fain pin himſelf *now* upon the Church of *Rome*. "*This* (ſays he) *is affirm'd by Catholics*;
"*more then this need not be ſo*, and again, *The Roman Church* Diſc 2.
"*owns or impoſes no more*. So likewiſe §. 13. The definition pag 20.
"of this Council in the ſixth canon, (*more then which is* l. 7. Ibid l. 2
"*not requir'd to be profeſs'd by any Son of the Roman Church*) Diſc 2.
"is this *Si quis dixerit &c.* That is (as is declar'd more pag. 16.

* Printed at London 1685. for Brab. Ailmer and lately reprinted.

"at

"at large *in the fifth diſcourſe of the Guide*) the ſtreſs of all
§. 186. p. 133. "lyes upon *ſi quis dixerit & ſi quis negaverit.* So that "if a man be but a little complaiſant in his practice and "keep a good tongue in his head, let him be what he will in his heart, he may ſtill be one of *this Author's Catholics*, though I doubt none *of the Church of Rome's*. For though the greateſt ſins are with him but *improper expreſſions*, yet all honeſt men of the *Roman* or any other communion, will call his dealing by a *proper expreſſion* which I do not now care to name.

Wherefore the Controverſy between us and this Author (for the Church of Rome is no way concern'd in his dreams) is briefly this. "Whether *preſcinding from* "*Tranſubſtantiation* and a Corporal Preſence, and allow- "ing *only* a Real Preſence as the writers of the Church "of England do, it is *Idolatry* to pay the *ſelf ſame adora-* "*tion*, with the *ſelf ſame ceremonies* to the *ſelf ſame object* "in the *ſelf ſame place and manner*, that the Papiſts now "pay it to the *Conſecrated Elements?* To this I anſwer *Affirmatively*; and hope I have already *given a good and ſufficient reaſon why I do ſo. It remains that I examin what the Author has to ſay for the *Negative*.

Firſt he ſaies "thoſe Proteſtants who abſolve the *Lu-*
Diſc. 2. §. 19. *'therans* from Idolatry, may, as he has ſtated the matter, 'as well abſolve *his Catholics*. To which I am not concern'd to anſwer, tho' tis falſe and eaſily confutable, becauſe his own ſtate excludes the conſideration both of a *Popiſh* and *Lutheran* Preſence as farr as either of them differ from the *Church of England's* Real Preſence.

Come we therefore 2*ly* to the *twenty firſt ſection*, where
Ibid. p. 25. he ſuppoſes both *Papiſts* and *Lutherans* in an error; both 'miſtaking Chriſt the true object of ſupreme Adoration 'to be in a place where he is not. He ſhould add, and the Papiſts upon that miſtake adoring an object that is not at

* Chap. 7. par. 2. of this Reply.

all

all Adorable. "Now this he ſays cannot be term'd any "*ſuch Idolatry*, as is the Worſhip of an object not at all Ado- "rable. *Such* or *not ſuch* is not properly the queſtion, but whether it be *Idolatry*? Wherefore I paſs by his impertinent trifling with *his Angel* and *his Serpent*; for the argument he ſhould anſwer is this. The *Iſraelites* and *Manichees*, who directed the *outward* act of adoration *to a Creature*, were accounted *Idolaters* by God and the Primitive Church; notwithſtanding their own ſuppoſing, or the Author's ſuppoſing for them: and we by the ſame reaſon ſay that whoever pays the adoration aforeſaid *to the Conſecrated Elements*, let him ſuppoſe what he will, will for all his ſuppoſition commit *an improper expreſſion* which God and the Church will account *Idolatry*.

His *third aſſertion* muſt be taken in pieces. "He ſays Diſc. 2. "*Whatever Fault or Idolatry it may be in a* Manichee *to Wor-* pag. 25. "*ſhip the Sun, or an* Iſraelite *the Calf, yet &c.* where I won- §. 22. der he talks ſo mincingly, *whatever fault*, and *may be*, when St. Paul 1 *Cor. X.* 7. is peremtory that the Worſhipers of the Calf *were* Idolaters. "He ſays *his Catholics* freely Ibid. "grant, that a good intention grounded upon *culpable* ig- "norance can excuſe none from *Idolatry*. We accept this Conceſſion and deſire to know if Popiſh ignorance be not Culpable how 'tis poſſible any Ignorance ſhould? 3. "*He* "ſays that Monſ. Daillé (and he ſuppoſes other Prote- Ibid. "ſtants with him) allow that a Ground or Motive of a- "doration which is *Reaſonable* though not abſolutely "*certain*, but actually *miſtaken*, is ſufficient for avoiding "the *juſt* imputation of *Idolatry*. Whence he infers that "if Catholics can produce a rational ground of *their* ap- "prehending Chriſt preſent in the Euchariſt, tho' poſſibly miſtaken in it, they are to be excus'd from Idolatry: at leaſt by thoſe Proteſtants who excuſe the Lutherans: and ſo he proceeds to ſhew his Rational Grounds.

I think it an eaſy undertaking to ſhew a vaſt diſparity between the *Papiſts* and *Lutherans* in this point; but not very pertinent at this time. For neither of thoſe parties is concern'd in the queſtion as 'tis now ſtated by our Author. 'Tis with *him* and with *his* Catholics we have to do; with them *that preſcind* from Tranſubſtantiation and a Corporal Preſence; and not with the Lutherans or Papiſts who both *ſtick to* a Corporal Preſence, & are not ſo ill advis'd as to quit their hold to run the hazard of this man's idle ſuppoſitions. But here's the juggle I expected, here's the *Main Point* loſt in a miſt. We that have been drill'd on through one whole Diſcourſe, and twenty and ſix long pages of another, and all in hopes to have ſeen it prov'd, that ſuppoſing *no Corporal, but preciſely a Real* Preſence, to *adore the Elements* is *no Idolatry*; are now to be put of with five ſtale grounds for beliefe of *Tranſubſtantiation*. I ſay of Tranſubſtantiation though he only names a *Corporal preſence:* For he calls himſelf the *Catholic Defender*, and the grounds he alleges are the *Popiſh* arguments for *Tranſubſtantiation*; and he diſclaims being a *Lutheran*; and we know of no party beſides theſe two that now holds a *Corporal Preſence.*

CHAP. X.

A Reply to the ſix next Grounds of the ſecond Diſcourſe. begining at §. 24.

SInce my preſent undertaking obliges me no farther, then to anſwer the Defender's arguments upon the queſtion as *he has ſtated it*; I might very well paſs over his grounds for beliefe of *Tranſubſtantiation*: which were before offer'd in *the Guide*; and in other Authors before that Guide could go alone; and may be eaſily trac'd from Author to Author up to *Archbiſhop Cranmer*, who has reported and anſwer'd every one of them *in his Book of the Euchariſt.* Our

Our Author delivers in his liſt of them like a bill that begins with *Item.* "For he ſays his firſt ground for a "Corporal preſence (after a poſſibility thereof granted "alſo by ſober Proteſtants) is Divine Revelation, viz. the "words *hoc eſt corpus meum*, ſo often iterated in *the Goſ-"pel*; and again by *S. Paul* without any variation, change, "or explication: as alſo the diſcourſe of our bleſſed Sa-"viour *in the ſixth Chapter of* S. John's *Goſpel.* Diſc. 2. pag 27. §. 24.

Now to this ſecond and foremoſt argument, the * Arch-Biſhop has punctually reply'd: viz. to the words of the inſtitution *p.* 8. 23. 253 *and elſewhere*, and the anſwers are now ſo well known that they need not be repeated, and whereas the Pamphlet inſiſts upon *S. Paul's* repeating them *without any variation or explication*; the Archbiſhop plainly ſhew's *p.* 254. * that *S. Paul* both *varies* and explains them as will be evident to any man that conſults 1 *Cor. X.* 16. So likewiſe to the Popiſh explication of our Saviours diſcourſe *Joh.* 6. the Archbiſhop anſwers in divers places * *p.* 18. 31. 37. 111. 217. 329. in all things ſpeaking conſonant to the ſenſe of the primitive Fathers: according

* I chooſe to refer here to the Archbishop's book, that the Reader may the better ſee theſe Arguments are ſtale, and have been baffl'd above a hundred years ſince.

* *Pag.* 254. S. Paul is not afraid for our better underſtanding of Chriſt's words, *ſomewhat to alter* the ſame, leaſt we might ſtand ſtifly in Letters and Syllables, and err in miſtaking the ſenſe and meaning. For whereas our Saviour Chriſt broke the Bread, and ſayd *This is my Body*, S. Paul ſay'th that the Bread which we break is *the Communion of Chriſt's* Body. Chriſt ſaid *his Body*, and S. Paul ſaid *the Communion of his Body*: meaning nevertheleſs both one thing, that they which eat the Bread Worthily do eat Spiritually Chriſt's very Body.

* *Pag* 20. The Spiritual eating of his Flesh, and drinking of his Blood by Faith, by digeſting his Death in our minds, as our only price, ranſome, and redemtion, from eternal Damnation, is the cauſe wherefore Chriſt ſay'd, that *if we eat not his Fleſh and drink not his Blood, we have not Life in us, and if we eat his Fleſh and drink his Blood we have everlaſting Life.* And if Chriſt had never ordain'd the Sacrament, yet ſhould we have eaten his Flesh and drunken his Blood, and have had thereby everlaſting Life, as all the Faithful did before the Sacrament was ordain'd, and dayly do when they receive not the Sacrament. See more *Ibid* and again *p.* 112. Theſe words (*what if you ſee &c. Joh. VI.* 62. 63.) our Saviour Chriſt ſpake to lift up their minds from Earth to Heaven, and from Carnal to Spiritual eating, that they ſhould not Fantaſy that they ſhould with their teeth eat him preſent here on earth: for *his Fleſh ſo eaten* (ſaith he) *ſhould profit them nothing*, and yet ſo they ſhould not eat him, for he would *take his Body away from them and ſtend with it into Heaven*: and there by

ding to whoſe notions the true and plain meaning of that Chapter has been ſo fully expreſs'd in a *late Paraphraſe* that no more need be ſayd of that matter. And whereas this Author farther ſays that no argument from our ſenſes is valid againſt plain revelation; (though the caſe was ſomething otherwiſe *in the fourteenth page of the firſt Diſcourſe*,) to this likewiſe the *Arch-Biſhop* anſwers *p.* 263. * in the very ſame manner that we do to this day; and have allready anſwer'd in the fourth Chapter of this Reply.

Diſc. 2. pag. 23 25. The *next Ground* is the definition of ſeverall *Councils* which he calls "*the Declaration of the moſt Supreme and Univerſall Church-authority*, not conſidering how harſh "theſe expreſſions will ſound at *Rome*: and he tels us that "ſeven or eight of theſe *Councils*, if we take in the ſecond "*Nicene* are reckon'd up in the *firſt Diſcourſe of the Guide* "and all of 'em before that of *Trent*.

I muſt confeſs the Arch-Biſhop replyes to but *one* of theſe; for men were more wiſe and modeſt in thoſe days then to challenge *the other ſeven*. He ſays indeed *en paſſant* of the *Roman one* under Pope *Nicholas*, that the Papiſts themſelves were then aſham'd of *Berengarius*'s *firſt* recantation; a very good reaſon one would think, to wave an appeal to that Synod: and in truth the *Lateran* under *Innocent III.* was the *only* Council that intelligent Papiſts

Faith and not with Teeth they ſhould Spiritually eat him, ſitting at the right hand of his Father, and therefore (ſaith he *the words, which I do ſpeake, be Spirit and Life*: that is to ſay, are not to be underſtood that we ſhall eat Chriſt with our teeth groſsly and carnally, but that we ſhall Spiritually and Ghoſtly with our Faith, eat him being carnally abſent from us in Heaven.

* *Pag.* 263. Let us now conſider how the ſame (Tranſubſtantiation) is againſt natural reaſon and natural operation; which although they prevail not againſt God's word, yet when they be joyn'd with God's word, they be of great moment to confirm any truth -- not that they add any authority to God's word but that they help our infirmity *p.* 266. *where giving divers inſtances out of Scripture of Faith confirm'd by ſenſe*, he concludes. Which ſenſible proofs were ſo far from derogation of Faith, that they were a ſure eſtabliſhment thereof. *Again p.* 270 *concerning arguments drawn from the Schoolmen. I make* (ſaith he) no foundation at all upon them, but my very foundation is only upon God's word -- and mine arguments in this place, I bring in only to this end, to ſhew how far your imagin'd Tranſubſtantiation is, not only from Gods word, but alſo from the order of nature.

could

could at that time pretend to. Now to this the Arch-Bishop excepts *p.* 251. as a Synod pack'd and overaw'd by that exorbitant Pope, which neither had nor alleg'd any Scripture to vouch their definitions: A truth, of which the whole world is by this time very well satisfi'd. But to speak distinctly of these eight Supreme Universall Church-Authorities; * two of 'em, those at *Rome* and *Vercelli* under *Leo IX* were Italian Conventicles, manag'd by *Humbert* and *Hildebrand*, whereof the first condem'd *Berengarius* without hearing, the second without understanding him. Wherefore the Gallican Churches defy'd 'em both, and *Victor* was fain to send *Hildebrand* into France; where he pick'd up another little Synod at *Tours*, and once more condemn'd *Berengarius*. The expres's Judgment of these three small Universal meetings is not certainly known: But if we may gues's by the decision of the next Roman Synod under *Nicholas II* they believ'd according to the form, which *Humbert* and *Hildebrand* then contriv'd for *Berengarius* to recant in. About 18 years after, when *Hildebrand* himself was Pope, and his infallibility began to blome, he conven'd another Roman Synod, and propos'd a more correct form; which he forc'd *Berengarius* to subscribe to; * not without some feud, which arose in that little assembly like a tempest in a bason, and continu'd three days till at last the Pope outbluster'd it. After all this, *Hildebrand* himself, * as appears by his own work in manuscript, was not fully satisfi'd what was fit to resolve upon the question. So that five of these eight Supreme Universal Church-authorities, were govern'd by one man, who scarce knew his own mind: and one whose character; as many of the Papists give it; would have made Sr. *Thomas More* say of him too, that *he would not for*

* See Bp. Cosins History of Transubstantiation c.7 §.7,8,9,10. * Labbe. Concil. Tom. 10. col. 378. * See Pref. to Determin. 70. Paris. lately printed at Lond. p. 7.

the world heare him say the Creed. Now for the *second Nicene Council*, our Author seems to make but a faint and doubtfull appeal to it; whether it be that the places, he refers to, are fairly capable of another meaning then he aims at; or whether he had a Just notion of the reverence due to such a Council. * A Council conven'd by an Empress that had liv'd a *Heathen* till her marriage; and was then but a kind of a *Si quis dixerit-Convert* to Christianity. A Council manag'd by *Tarasius* an old courtier of the Queens; and one *John of the East*, whom his own Patriarch, that sent him, affirm'd to have some devotion but little Learning. A Council that defin'd Angels to be Corporeal, and Stocks and Stones to be worshipped: in short a Council that should have defin'd Transubstantiation, though it did not: for the world never saw an assembly better fitted, to define a condradiction to Scripture Sense and Reason. * Yet even this Council came not up to our Author's terms, any more then the *Council of Florence*, which he quotes to as little purpose. For 'tis certain that Council did neither decree nor treat of Transubstantiation; the *Instructio ad Armenos*, being foysted into the Decrees, three months after the Council was dissolv'd, and so much with the *Armenians* approbation, that to this day they believe the Consecrated elements to retain their nature in the Eucharist. And will not our Author's *private and truly humble Christian* be finely holp up now with the Supreme Universal Authority of eight Councils *in Buckram*, which at last amount to but one *Lateran* under *Innocent III*? and that too infamous for establishing the *Deposing Doctrine*? * so that all honest and loyal Papists reject the *Lateran* Canons; affirming they were only propos'd but never ratifi'd by the Council, but shuffled into the *Decretals* by Pope *Innocent's* Nephew when he came

* See Bp. Andrews upon the 2d. Command. c. 3. p. 203. * See Bp. Cosin's History of Transubstantiation cap. 7. §. 30. * See F. Walsh's Letter to the Bp. of Linc. §. 22.

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to be *Gregory IX.* But perhaps the Council of *Trent* may ſalve all and help to ſettle a wavering man. Truly no; as this Author expounds it; * for it only defin'd *Si quis dixerit*: i. e. the Council it ſelf ſays nothing but only what you ſhall not ſay: do but hold your tongue and believe your pleaſure, you may ſtill be as good a diſciple as *Nicodemus* was. *Now to muſter up the forces of theſe nine Generall Councils; here are ſeven of 'em nothing to the purpoſe; the Eighth of very doubtfull, if not very ſcandalous Authority; the Ninth leaves our Faith at liberty, and would only bridle our Tongues; propoſing no grounds of believing, but a ſwinging curſe for talking.

Our Author himſelf ſeems a little diffident of this ground, for a better reaſon too then a man would expect from *him.* "He ſays *theſe Councils are not ſo ancient as ſome* "*may expect*; and truly Novelty in Religion is allow'd by all ſober men too be a great perſumtion of Falſhood. Wherefore he endeavours to goad up his pretenſions ſome two or three hundred years higher; though all in vain as long as he is deſtitute of truly primitive Antiquity. The Authors, he remits us to, are every one of 'em explain'd and vindicated by the Arch-Biſhop; except thoſe *myſtagogicall Catecheſes*, which I think were not printed, (perhaps not made) till after the Arch-Biſhop's death. But theſe * Authors and abundance more are effectually conſider'd in that Juſt and admirable work of *Monſieur Aubertine de Euchariſtia*: which if the Defender's humble Chriſtian "*when he goes into the public library*, will be būt ſo humble as to make the companion of his ſtudies, he'll find that no art can make Tranſubſtantiation look ſo old, but that the perſent Roman Doctrine will ap- Diſc. 2. pag. 29. §. 26. Ibid.

* See c. 9. par. 3. of his Reply.

* Of whom I doe not ſpeak more particularly, becauſe the Diſcourſer himſelf but names them, without laying claim to any particular paſſages or expreſſions in them, waving alſo (with his accuſtom'd prudence) all pretence of proving them authentic; though whether they are ſo be a diſputable point; or rather 'tis indiſputably certain that ſeveral of them are ſpurious.

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pear too young by above twelve hundred years.

Disc. 2. pag. 29. §. 27. Instead of securing his next deceitfull ground, and giving us something we may rest our foot upon; "He sends "his humble Christian to a *Discourse and a Digression in* "*the Guide*, to *Monsr. Blondell's Eclaircissement*; and "the endless *Controversy between Claud and Arnaud*: which when he has consulted he will find he has been upon an *Aprill errand*. But to save him that labour if we can; let us first see what will become of us if we grant this ground; viz. the Universal Doctrine and Practice of the later both *Eastern* and *Western* Churches till Luther's time. Now to this ground likewise the Arch-Bishop has effectually reply'd in divers places. *p.* 11. *p.*380. *and especially from p.* 405. *to the end of the Book*. The summ is that the true Church & Doctrine are to be judg'd by their agreement to Scripture & Antiquity; not always to be measur'd by the majority of visible Professors. For that may be often overrun with dangerous error; (as de facto it was among the Jews even by our Authors own confession, *in his book of the benefits of our Saviour cap.*9.) Wherefore the general Example is not always a rational ground of Practice; and a reasonable man will consider the reason of the practice, he complies with; and bring a Doctrine * *to the Law and to the Testimnyo*, before he yields up his assent to it. This we presume * the seven thousand did which were the true though secret Church of God, when all the rest of the visible Jewish Church, had *bow'd the knee to Baal and kissed him*. Thus the rest of that * *little flock* which God hath ever had and will have to the end of the world; not swimming with *our Author's stream* though never so impetuous, but weighing all things in *the ballance of the Sanctuary*. For if prevalence and prescription were a rational and sufficient ground of practice, and the visible

Disc. 2. §. 27. p. 31.

* Isa VIII. 20. * Rom. XI. 4. 1 King. XIX. 18. * Luke. XII. 32.

majo-

majority of the Church ſhould fall into a Damnable error, (which thing certainly may be, becauſe it has been) the Church might lawfully perſiſt in that Damnable error, nor would it be oblig'd to eject the moſt ſcandalous corruption that had once got peaceable poſſeſſion. This we think a ſufficient, and give it as the ſhorteſt, anſwer to *this ground* conſider'd with the utmoſt advantage whereof it is capable; viz. ſuppoſing (* what is falſly challeng'd) *the univerſal doctrine and practice of the later Church till Luther.* But otherwiſe we could both tell him, and prove beyond all poſſibility of a fair Reply, that the controverſy laſted above three hudred years before Tranſubſtantiation could be lick'd into any ſhape; and that at laſt it was ſetled in an age, of which the Papiſts themſelves give ſo ſcandalous a Character, that no Hiſtory can tell us of a majority more unlikely to ſway a knowing or a virtuous man. We could ſhew him that the Univerſality, he talks of, muſt exclude the *Abiſſines*, the *Armenians*, the *Maronites*, and abundance of other Chriſtians; nay the much more valueable part of the *Latin Church* it ſelf. For though the Pope, when he was ſtrong enough to exerciſe *the Plenitude of his Power*, made his Enemies and their Writeings as inviſible as fire and ſmoke could; yet ſtill there remain the undoubted Monuments of a long viſible Succeſſion all declaring againſt Tranſubſtantiation; for a collection of whoſe Teſtimonies the world has lately been oblig'd to a member of the *Roman* Communion.

His *laſt ground* is the ſame with the foremoſt of his firſts; *viz.* the *Conceſſions of Proteſtants.* " For he's at it once " more that the Genuine Sons of the Church of England " hold our Saviour to be Really Preſent and Adorable in Diſc. 2. § 28. p. 31.

* See Dr. Feild's Appendix to his third Book of the Church, wherein he proves that the Latin Church was and continu'd a true Orthodox and Proteſtant Church and that the maintainers of Romish Errors were only a Faction in the ſame at the time of Luther's appearing.

"the Sacrament. Which has been ſo often ſayd, &, I hope, ſo fully anſwer'd before, that I ſhall take no farther notice of it now. I ſhall only tell him as the *Archbiſhop* often tells *Gardiner* upon the like occaſion, that he ſeems to be in great diſtreſs, when he flyes for refuge to thoſe Authors, whom at other times he abhors as Heretics; but his application to them is in vain; for they are far from meaning any ſuch thing as he pretends.

Ibid. p. 32. "In the *cloſe of this Paragraph* he looks back upon all "theſe Pleas of Catholics, and invites us to ſee if they "will not make up at leaſt a *reaſonable* Ground or motive "of their Adoration. Now I muſt profeſs that I ſee nothing like it, as he has order'd the matter. For though I believe a man of art out of theſe five grounds, might have made a *plauſible* though not a *rational* plea; to my apprehenſion this Author has left the Papiſts in a much worſe caſe, then he found them. For 1. he offers nothing to excuſe them from Idolatry, but the Conceſſions of one or two Proteſtants, which 'tis evident come not home to his purpoſe; becauſe they whom the Proteſtants excuſe are ſuppos'd inculpably miſtaken; and not at all miſtaken in the object of their Adoration. 2. He ingages the Papiſts upon a very difficult, or rather an impoſſible *preciſion*, both becauſe it is contrary to what they have been taught; and becauſe they are all bound under a ſevere Anathema to believe Tranſubſtantiation; ſo that a Papiſt can never explain this term [*Reall Preſence*] to himſelf, but by this other of [*Corporal Preſence effected by Tranſubſtantiation*] 3. Having invited the Papiſts to wave that Corporal Preſence, for which they think they have a great many arguments; he propoſes Adoration founded on another notion; for which he has not offer'd them ſo much as one argument. So that in ſhort he propoſes what no body is like to practice, upon the ſole ſtrength of

of a Doctrine for which he has nothing to say.

"In the next place he complains that *these five Ratio-* Disc. 2.
"*nal grounds* are not ſtrictly examin'd by the Proteſtants. §. 29 p. 32.
But we think otherwiſe; and muſt leave the indifferent Reader to Judg between us. We think they were effectually anſwer'd by the *Arch-Biſhop* above an hundred years agoe; and by divers other writers ſince; eſpecially the Author of a late Incomparable *Diſcourſe againſt Tranſubſtantiation*: which all the *Poſſe* of the Church of *Rome* will never be able to anſwer any otherwiſe then they did the *Arch-Biſhop*.

Wherefore the Defender muſt allow us to retain our old opinion of thoſe Proteſtants, whom he cenſures ſo freely in *the remaining part of this paragraph*. We ſhall ſtill Ibid. p. think that *Monſ. Daillé* had reaſon; and made a true reſo- 33.
lution of *Popery* into *Paſſion* and *Intereſt*; that *Biſhop Taylor* has prov'd as well as ſaid, that *the Papiſts pretences to the Fathers are but few and trifling*; that what the Defender quotes out of *Liberty of prophecying*, is a very good argument againſt the literall ſenſe; and that the Biſhop while he pleaded for the Papiſts did *prudently* to omit Catholic tradition; which he knew was not on theyr ſide. We ſhall ſtill proteſs with Dr. *Stillingfleet*, that the groſſeſt Idolatry in the world has as fair a plea as the Popiſh; and conclude that this Trifler finding fault with him, has not ex - *but inexcuſeably miſtaken* the Doctor's argument; as will appear by comparing his words with what the Dr. ſays *Rom: Idolatry cap.* 2. §. 7. *pag.* 132. 133. Laſtly we agree that if Tranſubſtantiation were warranted by Catholic tradition, Adoration were ſufficiently grounded; and cannot but ſmile, as *Craſſus* did upon a like occaſion, to ſee how gingerly the Defender nibbles at this conceſſion.

"He ſeems to ſay that Tradition is for Tranſubſtantiation, Ibid.
"yet he waves that, and pleads only for a Corporal Pre-

"ſence; which for any thing he ſays here may be taken in a Lutheran ſenſe; though (to talk with him in his own language) if Tranſ-- be true Conſubſtantiation muſt needs be fals. And what's all this to *his* purpoſe, who pretends to *abſtract* from both? and ground his Adoration *preciſely* upon a Real Preſence?

And now 'tis my turn to addreſs to the *indifferent Reader*; and if he have either read Mr. *Thorndike's Epilogue*, or but carefully conſider'd this Author's quotations out of it, to ask his opinion about theſe two or three queſtions. 1. Whether this Author has in all this whole Pamphlet expreſly own'd himſelf a *Roman-Catholic?* or rather skulk'd under the general name of *Catholic* taken in the ſame latitude, Mr. *Thorndike* takes it in his *Epilogue?* 2 Whether all his ſhuffling be not only to advance Mr *Thorndike's* new and ſingular notion of *a preſence of Chriſt's body in, or with, or under the Elements* (§. 28. p. 32.) diſtinct from the Church of Englands Real, and the Papiſts and Lutherans Corporal Preſence? In ſhort, not a Virtual, nor Spiritual, but a Corporal Preſence, *effected neither by con--- nor Tranſubſtantiation, but after ſome other unknown manner diſtinct from both?* (§. 17. p. 21.) 3 Whether a new and upſtart doctrine which was probably never thought of before Mr *Thorndike's* time, ought to paſs for a doctrine of the Primitive Church? 4 Whether the man that plays theſe tricks be an honeſt Papiſt? And whether the *humble Chriſtian* that ſwallows them muſt not have a very *humble underſtanding*?

CHAP. XI.

A Reply to the five laſt Sections of the ſecond Diſcourſe.

Diſc. 2. pag. 33. "OUr Author §. 30. imputes it to the *ſtrength of his* "*Grounds* not to *exceſs of Charity*, or the *ſingular* "*fancies* of ſome few learned men, that of late the *Pro-*

"*teſtants*

"*teſtants* do either not at all, or but very faintly charge "the *Papiſts* with Idolatry.

This confident aſſertion he very well knows is falſe, as the Reader will find it by & by; & if it were true, it will not ſerve him to ſhelter his peculiar notions under the Patronage of the Church of England. Wherefore I muſt return him a quotation out of* *the ſame Preface, which himſelf quotes, viz.* That our Church is not *now* to be form'd "according to the ſingular fancies of *ſome few* tho' *learned* "men: much leſs to be modell'd by the *Copricio's of ſuper-* "*ſtitious Fanatics*; who prefer ſome *odd opinions and wayes* "*of their own*, before the receiv'd Doctrine of the Church "they live in. Such as theſe, we rather pity their weak- "neſs then regard their cenſures: and are ſorry when our "*Adverſaries* make ſuch *properties* of them as by their "means to beget in *ſome* a diſaffection to our Church.

But to come to thoſe Proteſtants, who (our Author tells us) neither out of ſingularity, nor charity, but pure conviction are of late ſo kind to Popery. The firſt he quotes is Mr. *Thorndike* in *his Epil.* wherein he is not only a *Conciliator*, and ſo oblig'd by his very deſign, to ſtrain his charity; but *his terms of Reconciliation* are, by his own confeſſion, *peculiar notions* of his own; which he ſeems to have propos'd, as not thinking that other Reconcilers had ſufficiently clear'd the Papiſts from Idolatry. For it muſt be confeſſed that this *Pious and Learned Man* was zealous to his laſt hour to acquit the Church of Rome from Idolatry: partly out of the natural ſweetneſs of his temper, which made him unwilling to lay ſo grievous a ſin to the charge of any Church; but chiefly upon a miſtaken principle, that all Idolatry unchurches. So that the charge of it would in his opinion light heavy upon the Papiſts; and at the rebound equally hurt the Church of England,

Diſc. 2. §. 30. p. 33, 34.

* Dr. Stillingfleet's Preface to Roman Idolatry laſt paragraph.

which derives her Succeſſion and Ordination from the Church of Rome. This miſtaken opinion the Defender greedily lays hold on; and ask's with great briskneſs

Ibid. p. 34. "*What Church or Sect of religion can be apoſtate at all, if not* "*a Church committing and commanding Idolatry*? "I muſt "deſire him to reconcile this pert queſtion with another as pert, in the book *of the Benefits of our Saviour chap.* 9. §. 14. *And now* (ſays he) *what can hinder God's goodneſs, or decay the Church, ſince 'tis plain that ſin cannot*? even the ſin of *Idolatry* as is proved at large in the two foregoing Sections. For when he does this, he will return the common anſwer to that objection wherein he now ſides with Mr *Thorndike*.

Ibid. The next is Biſhop *Forbes* in his *Conſiderationes modeſtæ & pacificæ*; whoſe deſign and character is ſo well known, and ſo obvious to any man that has but ever look'd upon his book, that I think the Reader will need no farther information how *exceſſive* his charity was in this matter.

Ibid. p. 35. Thirdly Arch-Biſhop *Bramhall* concludes that very Section, which our author quotes, with theſe words. "Tho' "the Church of Rome do give divine worſhip to a "Creature (or at leaſt a party among them) yet I am ſo "*charitable* as to hope they intend it to the Creator. It may be the Defender will reply now that he does not ſay *exceſſively charitable*.

Ibid. Fourthly 'tis notorious that Biſhop *Taylor* wrote his *Liberty of prophecying* to ſerve the intereſt of the Church of England; which at that time was to obtain a general toleration. Wherefore it concern'd him in that book to be *more then a Conciliator*, and repreſent Popery with the utmoſt favour it would bear. Yet he could not even in that book ſo diſſemble his Zeal againſt Popery, but that in the *very Paragraph, our Author quotes*, he accuſes the Papiſts *confidence*, and *Fancifull Opinion*, which makes them

doe

doe violence to all Philoſophy, and the Reaſon of man, and undoe and cancel the Principles of two or three Sciences. And theſe words, which, one would think, are not ſo very favourable and abſolving, lye juſt between the two ſentences the Defender has tranſcrib'd. In the next paragraph he calls *Idolatry the crime which Papiſts formally hate, and we materially avoid.* And again, in the next to that, ſays *If they who do as the Papiſts do, are not formally guilty of Idolatry there is no danger their diſciples ſhould be ſo.* So that he plainly owns them guilty of material, and dares not venture to acquit them even of formal Idolatry.

" Notwithſtanding the Defender goes on at all adven- Diſc. 2.
" tures, and will have it *a fault* in Dr. *Taylor* to ſay in *one* pag. 31. §. 35.
" *book*, that if Papiſts are deceiv'd in Tranſubſtantiation,
" it is certain they commit an act of Idolatry; whereas
" he ſays *in another* that *'tis evident the Object &c. is the on-*
" *ly true and Eternal God &c.* which ſeems to be a very courſe Complement to his Reader; for it either ſuppoſes him ſo Lazy as not to look back, what words thoſe *&* *cetera's* ſtood for, or (if he did) ſo dull as not to ſee, that Dr. *Taylor* in both theſe quotations only charges the Papiſts with *material Idolatry.* He will likewiſe have *M. Daillé* to Ibid.
" be *faulty*, for oppoſing the Papiſts with ſuch a form of ar-
" gument, as would prove the *Lutherans* to worſhip a mite. But inſtead of his miſerable *that-which ſolution*, let him interpret the word [*joyned*] in the *major* of his own Syllogiſm, by [*Conſubſtantiate*] (as he muſt do, if he mean to oppoſe the *Lutherans*) and hee'll find that it has four terms. In the third place, faulty with him is Dr. *Stillingfleet* for two or three reaſons, " which as they have
" been urg'd, ſo they have been anſwer'd before. But he tell's us in good time, " that Catholics grant as much
" as the Dr. that the Preſence of the Divine Nature in
" any thing is no good ground to pay Divine Worſhip

" to

"to that thing. For he hop'd we had forgot his *abſtracting* from a Corporal, and grounding his adoration *preciſely* upon a Real Preſence, we deſire he will ſtick to this grant and that ſuppoſal, and then ſhew what trick he has left to evade Idolatry. "He concludes, *All theſe are faulty I ſay.* "Why ſo Poſitive good Sir? why becauſe they "charge the Papiſts with worſhiping a Creature inſtead "of Chriſt, from which other Proteſtants cleare them. But what if the Chargers give better reaſons then the Clearers? Or what if the Chargers are the far greater number? is a *majority the Guide's* beloved argument, grown out of Favour? Or what if the Chargers and the Clearers both agree in the matter of fact? as indeed they do: for the one part only ſays that the Papiſts worſhip Bread; and the other that 'tis true they do ſo, but 'tis more then they mean to do. To conclude, the Papiſts direct the act of adoration to the *ſpecies*, ſuppoſing Chriſt to be Locally preſent under them: but if Chriſt be not ſo, but the ſubſtance of Bread inſtead of him (as the Proteſtants affirm and prove) then the Papiſts who intentionally worſhip Chriſt, do actually pay their Worſhip to Bread inſtead of him; which is all the Proteſtants accuſe them of: For that act is as certainly a ſpecies of Idolatry, as the object has the ſpecies of Bread.

Diſc. 2. pag. 36, 37. § 31.

Diſc. 2. pag. 37. §. 35.

The fifth and laſt Proteſtant Author, that is quoted, is the Reverend and Learned Dr. *Hammond*; "who accord-"ing to the Defender ſeems to Charge the Papiſts rather "with a material then Formal Idolatry: and this mate-"rial Idolatry, we are told, like material Adultery may in "many caſes be committed without Sin. This latter Doctrine I believe is none of Dr. *Hammond's*, for tis contrary to plain Scripture. For when *Abimelech* (*Gen, XX.*) had like to have committed material Adultery with *Sarah* and being reprov'd in a Dream, pleaded *the innocence of his intention*;

tention; God acknowledges this innocence, and ſays, *For I alſo with-held thee from ſinning againſt me therefore I ſuffer'd thee not to touch her v.6.* ſo that it ſeems the *act* had been a ſin againſt God, notwithſtanding *Abimelech*'s doing it *in the integrity of his heart and the innocence of his hands.* But to return to Dr *Hammond*; 'tis plain he has heartily endeavour'd to ſtrain his charity, and yet for all that cenſures the Papiſts as ſeverely as any ſober Proteſtant ever did. And the Reader will be fully ſatisfy'd of this truth; if he pleaſe to conſult (for it would be too much to tranſcribe) the * nine Sections which the Dr has writ upon this Subject; beginning § 63. *of his diſcours of Idolatry*, I aſſure my ſelf the mildeſt cenſure, that can be paſſed upon the Defender, will be, that he never read that *Diſcourſe*. But he thinks he has launc'd us to the quick: "when he puts us in mind "of our Forefathers, who for many centuryes were ſuch "Idolaters, as we make the preſent Papiſts. Poor man! where has he been ſleeping theſe fifty years? that he knows not this ſtale objection has been ſo often urg'd and anſwer'd, that all underſtanding Papiſts are now aſham'd to make uſe of it. v. 5. Diſc. 2. pag. 37. § 32.

Yet for all this we are likely to part good friends for he "tells us "*his* Catholics grant it is unlawful to worſhip "the bread, if we do not believe it to be God; or direct the "outward act to our Lord as [Corporally] preſent in the "Sacrament, if we do not believe him ſo preſent. Thus inſtead of defending *his* Catholics for adoring, he graciouſly abſolves the Proteſtants for not adoring. As for what he adds of *ſubmitting our Judgment to the Church*; that is no- Ibid. §. 33.

* § 63. He delivers himſelf to this effect. To Worſhip the Bread in the Sacrament muſt certainly be Idolatry, in the literal notion of the Word, and they that do this upon any the ſubtileſt ground, that by any error or miſtake (be it never ſo piouſly taken up) believe it not to be Bread, but very Chriſt incarnate, and thereupon Worſhip it: theſe, I ſay, in caſe they be miſta en, though they are not guilty of Idolatry in *all* the aggravations that belong'd to it among the Heathen; yet I cannot free them from the Charge of Worſhiping an Idol, &c.

thing to the preſent purpoſe: For he knows that we inſiſt upon it that Popery in this point, does directly and manifeſtly overthrow all the principles of Senſe, of Reaſon, & Religion, and we are not ſo ſingular in this opinion, but that Papiſts themſelves own, they cannot in this queſtion pretend to Scripture without firſt defying Senſe & Reaſon.

In the laſt Section the Defender propoſes two Queſtions, which he thinks the moſt material in this diſpute.

Diſc. 2. pag. 38. § 34. "1. Whether the Popiſh *grounds* of believing Chriſt's *Corporal* Preſence [viz: as effected by Tranſubſtantiation] be *Solid and true*? to which we anſwer *Negatively*. 2. Whether the Church of Rome, *as a term of communion in this point, exact* any more then the acknowledgment of *a Real Preſenſe*? to which we anſwer, that to our apprehenſion ſhe does. For ſhe requires us under an *Anathema* to believe *Tranſubſtantiation*: which whoever does, muſt define a Real Preſence to be a Corporal Preſence effected by Tranſubſtantiation. So that the preſcinding expedient this Author offers, would have us preſcind from the definition of the object, *i. e.* to conſider a thing, preſcinding from the thing that we conſider; which the Papiſts have more wit then to propoſe to us. 2 that if ſhe did not, it would not ſerve the turn. For ſhe requires us even by this Author's confeſſion, to bow down before the Elements; which, if Chriſt's Body be not Locally Preſent in the Euchariſt, we have prov'd to be Idolatry, be the bow never ſo preſcinding. For to worſhip the true God by an *Hoſt*, is in effect all one as to worſhip him by an image; which is as truly, though not ſo groſs, Idolatry as to worſhip an image inſtead of him.

Diſc. 2. §. 17. p. 21.

And now (as the Defender ſays) *Hitherto of this Controverſy:* wherein if I have chiefly conſider'd my Adverſarye's management, 'tis becauſe a Scholar ſhould be anſwer'd; but a Jugler need only be detected.

CHAP.

CHAP. XII. *The Close.*

Having taken so distinct a view of both the Discourses, I know not whether I must beg the Reader's pardon for considering so much of 'em; or demand the Author's thanks for sparing what I have pass'd over. The Controversy it self would have lain in a little room; but the Author's handling it gives an adversary so large a field of matter, as would easily furnish a very voluminous Reply. My aim in this was to make it as short as was possible, without omitting any thing material; and I'm confident I have not, I'm sure I have not willingly, omitted or dissembled the force of any one line, that seem'd to make against the Church of England.

The Quotations in the Pamphlet are many and generally tedious; none of 'em sincere, and most of 'em twice or thrice repetaed. To have publish'd 'em intire, would have taken up more paper then this answer does: nor would a recitall have suffic'd, without some reflexion: & after all the Reader is no more bound to trust me then him; but for full satisfaction must recurr to the Authors themselves. Wherefore I concluded it the shorter & better way, to give the sense of our Church and those Authors in plain & easy terms; so that the common Reader might be his own interpreter; and without any farther assistance make a right construction of what the Pamphlet would pervert.

Some perhaps may fancy my Reflexions are sometimes too severe upon so little seeming provocation; and at other times too light for so serious a subject as I treat of. I confess I could not always dissemble my just abhorrence of the Author's insincerity; which I take to be the Sin in the world that an honest man can least pardon. Had the Author been a true sincere Papist, as well my inclination

as

as my duty would have made me treat him with reſpect, for ſimple error is an object of compaſſion to be dealt with in the ſpirit of meekneſs: but Hypocriſy is the common averſion of God and Man; and ought to be abhor'd and ſtigmatiz'd. As for lighter Anſwers, I think I have never given them, but when they were requiſite in reply to Comical objections; for nothing can be more ridiculous then a ſolemn confutation of a Jeſt. The Author indeed ſeems to talk with great gravity all the way; but his matter for the moſt part is of a quite contrary Character: and in ſuch a caſe the Grimace does but add to the Comedy and make it the more neceſſary to return an anſwer in kind.

What I have ſaid has been the ſhorter, becauſe my Adverſary has been twice anſwer'd already: both profeſſedly by the Author of the late *Reply printed at London*; and occaſionally by thoſe other worthy men that have conſider'd the ſeveral parts of the *Guide in Controverſy*. For there is not an argument, nor a quotation, nor ſcarce a ſentence in either of theſe Diſcourſes, but is almoſt *verbatim* in that Guide aforeſaid; which contains the whole ſtock of the Fraternity; the ſumm and ſubſtance of all they have to ſay, if they write as many books as *Toſtatus*. 'Twas but t'other day that a great part of theſe Diſcourſes was again printed in the *Book of Church-Government*; and for ought I find we muſt expect the ſame ſtuff word for word, in every book they are to publiſh. But at this rate inſtead of being anſwerd they deſerve to be indicted for extortion. For the buyer of their book pays unconſcionable uſe upon uſe, beſides the nauſeouſneſs of the tautology. Wherefore for my own part I now take my final leave of them; and reſolve, not ſo much as to inquire what other books the Editor's preſs is big with. And perhaps when other Readers are aware of his proceedings, the edition of his books will not need to be ſtinted to twenty thouſand of a ſort in a year.

F I N I S.